

III, 15' ק' (Var. 'קולפ', 'קלפין'); Y. ib. I, end, 41<sup>a</sup> כלובסין (read: 'כלוב or 'כלופ').

כלורכין v. בלירכין.

פִּלִּי. v. כְּלִי וְתֵא

כֶּלִי, כֶּלִי m. (b. h.; next w.) 1) *vessel, receptacle*; *bag* &c. B. Bath. 85<sup>a</sup> וְכֶלִי שֶׁל אָדָם a man's vessel takes possession for him (of its contents). Ber. 23<sup>a</sup> כֶּלִיִּין כֶּלִיִּין a receptacle which is intended for them (the T'fillin). Ib. כ' בְּרוּךְ כ' one wrapper within the other. Y. Sabb. VII. 10<sup>d</sup> הַגִּבּוֹר כֶּלִי צוֹרֵה he who shapes an earthen vessel, זֹכֶרֶת who shapes a glass vessel by blowing; הַמְּכֻשֶׁה כ' בְּרִפּוּם who makes a vessel in a mould. Y. Hag. III, 79<sup>a</sup> top, a. fr. חֻקֵּין לְכֶלִיִּין they are tied to their vessel, i. e. the vessel in which they are offered makes them to be considered one mass, though they are otherwise disconnected; Hag. III, 2 וְכֶלִי מִצְרָה וְכֶלִי. Mekh. Yithro, Amalek, 2 (ref. to Ex. XVIII, 19) הָיָה לָהֶם כֶּלִי מִלֵּא דְבָרֹת be unto them as a vessel filled with divine revelations. Ab. d'R. N., II vers., ch. II, v. יָחַד. Mekh. Bo., beg. לְדְבָרֹת; Tanh. Bo. 5 כֶּלִי לֵרֵא (כלי read) a vessel of revelation; a. fr.—Pl. כֶּלִי, constr. כֶּלִי. Hag. III, 1 כ' בְּרוּךְ כ' vessels put into larger vessels. Kel. I, 1. Ib. II, 1; a. fr.—2) *outfit, apparel, garment, tool, weapon*. Pl. as ab. Keth. 59<sup>b</sup> כ' כְּלִיִּים linen garments. Sabb. 114<sup>a</sup> כ' לְבָנִים white garments; a. v. fr.—Gen. R. s. 90 (expl. Gen. XLI, 44) כֶּלִי כִּידִים official badge of the hands (bracelets, rings &c.), כְּרִגְלִים greaves &c.; (Ar. a. Rashi כְּלִידִין, כְּלִידִין, corrupt. of כְּלִי יָדִים). Ib. s. 89 כֶּלִי יָדִים... כֶּלִי עֵבֶר (some ed. כְּלִידִים, Ar. כְּלִידִין, Yalk. ib. 147 כְּלִידִי, corr. acc.) that no servant was to hold office or wear rings &c. (v. Sm. Ant. s.v. Annulus).—כְּלִי יוֹזֵן. B. Mets. IX, 13 כ' חַיִּיב מִשּׁוּם שֶׁנִּי he is guilty of having seized two implements (the upper and the lower millstone). Ib. כ' שֶׁנִּי two objects of use (a mattress and a plough). B. Bath. V, 2 כֶּלִי הַסֵּבֶה the outfit of the ass (saddle &c.); a. fr.

**כָּלֵה**, **פְּלַא**, **כְּלוּ**. (**ב.** h.; v. **כָּלֵה**) 1) *to enclose; to restrain, keep back*. Midr. Till. to Ps. CXIII המדבר את הכולה ו' *ward this plague off from thee*. Midd. IV, 6 פלה 'keeping off the raven', an arrangement of iron points on the roof of the Temple; Sabb. 90<sup>a</sup> כולי עורב (*pl.*) Ms. M. (ed. כוליא ch.; v. Rabb. D. S. a. l. note); Men. 107<sup>a</sup> כולי מים (*pl.*) Ms. M. (ed. כליא); Arakh. 6<sup>a</sup> אני מכנין .—Part. pass. כְּלוּ. Y. Naz. II, beg. 51<sup>b</sup> I will be restrained from it (for 'I will abstain').—2) (cmp. צריך *to be full, to be finished, to cease*. Ber. 39<sup>a</sup> שריד ברכה ו' the benediction must be finished simultaneously with breaking the bread. Tanḥ. Ki Thissa 5 ו' Israel would have ceased to exist; (Pesik. Shek., p. 13<sup>b</sup> רזי . . קובעין q.v. infra). Snh. 97<sup>b</sup> כל all the predicted terms of redemption are ended (have passed by); a fr.—[Pesik. R. s. 12 מת וכלה בקרבן חילון a חילון (חילון)].—Part. (fr. בעל, cmp. חוגג, part. חוגגת) Hshl... והיה קלין Num. XI, 28 כלאם ref. to public, matters upon them the care for the public, and they will cease (to prophesy) of themselves; a fr.

*Pi.* בָּלָה 1) *to finish, cease.* Yoma 60<sup>b</sup> (ref to Lev. XVI, 20) אִם כָּפַר ב' when he has atoned (for the sanctuary &c.),

he has finished (his task). Ib. **אם כ' כפר** when he has done all (the prescribed ritual), he has achieved atonement; Sifra Ahārē ch. IV, Par. 4; a. e.—Tanḥ. Vayetse 2 **מְבַלֵּין** שִׁדְדוּהֶן **אֶת** they reap their fields entirely (leaving no corners for the poor). Snh. 67<sup>b</sup> **בְּלֹא מִדְּבֻרֵיהֶן וְכָךְ וְכ'** (some ed. **כֵּךְ**, v. Rab. D. S. a. l. note) cease from thy homiletic interpretations, and turn to &c.; Midr. Till. to Ps. CIV, 6; Ex. R. s. 10, v. **כִּפְּלוּ**.—2) *to finish, destroy*. Y. Shek. VI, 50<sup>b</sup> top (ref. to **מִכְלֹת**, II Chr. IV, 21) **הֵן הָיוּ כִּפְלוּ וְכ'** they (these vessels) consumed all the gold (of the country); Men. 29<sup>a</sup> **שֶׁכִּי אִתּוֹ וְכ'** it consumed &c. Pesik. R. s. 2 **אִתּוֹ וְכ'** שֶׁכִּי **וְכ'** whom the Lord destroyed. Num. R. s. 3 **הָאֲרוֹנִין מְכַלָּה וְכ'** דִּירָה **וְכ'** the Ark made havoc among the sons of Kehath (who had charge of it; cmp. II Sam. VI, 7). Mekh. B'shall., Amalek, s. 2 **לִכְבֵּן** to destroy them. Y. Ḥag. II, 78<sup>a</sup> bot. (cited in Tosaf. to Ḥag. 17<sup>b</sup> a. v. **אֵלֵּא**) **וּבִלְבַד שֶׁכִּיכָּה עִיסָהוּ** (ed. **שִׁיבָלִים**) provided he has used up all his dough for the day; a. fr.—Part. pass. **מִבְּזוּלִין**, pl. **מִכְּבֻלָּה**. Pesik. Shek., p. 13<sup>b</sup> **כִּבְדֵּי דְרֵי שְׂרָאֵל מ' וְכ'** Israel would then have been destroyed; a. e.

*Hithpa.* הִתְפַּחַּהּ, *Nithpa.* נִתְפַּחַּהּ to be destroyed, visited by death. Num. R. s. 5 הָיוּ מִתְפַּחֲלִין they were diminished. Ib. הִתְפַּחְתִּי מִן הָעוֹלָם they may not be destroyed from the world. Ib. s. 3 לֹא נָתַבְחָהּ not one of them was missing on being counted &c.; a. e.

כָּלִי, כָּלִי I ch. same, 1) to keep enclosed, to withhold, restrain. Targ. I Sam. VI, 10. Targ. Ps. XXI, 3. Targ. Is. XXXIII, 15 כָּלִי (ed. Wil. כָּל) restrains his eyes. Targ. Prov. XI, 26 כָּלִי ed. Lag.; ib. XVII, 28 כָּלִי ed. Lag. —Part. pass. כָּלִי, Targ. Jer. XXXII, 2; (Targ. Ps. LXXXVIII, 9 כָּלִי, h. form). —Sabb. 57<sup>b</sup> כָּלִי פִּירֵי v. כָּלִי I; [Var. Ar. כָּלִי, reminiscence fr. Nidd. 17<sup>a</sup>, v. כָּלִי]. — כָּלִי עֹרֵב, v. preced. —2) to be finished, gone. Ber. 39<sup>a</sup> בִּרְכָה כָּלִי the benediction is finished &c., v. preced. B. Mets. 79<sup>a</sup> כָּלִי וְיָמָא and the capital itself is used up (v. infra). Yoma 69<sup>b</sup> עֵלְמָא כ' the world would come to an end; a fr. — 3) (cmp. שָׁלֵם) [to be entirely with,] to trust. Targ. Ps. XXXI, 7. Ib. 25 כָּלִי v. ed. Lag. a. oth. בִּרְיִלִין, corr. acc.). Ib. XXXII, 10; a. e.; v. הִבֵּל. [Differ. fr. b. h. כָּלִי to be consumed by anxiety, to long, die for.]

*Af. מַכְלִי to lock up, restrain.* Targ. II Chr. VII, 13.—Kidd. 81<sup>b</sup> מַכְלִי לִירוֹ מִבְּרֵאשׁוֹ *Ar. a. Tosaf.* (ed. בכּלִי, read: מַכְלִי לִירוֹ) kept the cattle off from the entire field (in which he walked); (ed.: kept himself aloof from the entire pasture ground). B. Bath. 5<sup>a</sup>, v. next w.

*Pa. מְבַרֵךְ to destroy, use up, diminish.* B. Mets. l. c. מְבַרֵךְ קרינא (when hiring the usufruct of an object,) we are permitted to use up the stock itself, e. g. if you hired an ass for travelling, and it died on the road, you may sell its carcass, and hire another ass for the money; *Ib.* לא מביא קרינא we must not use up the stock, i. e. you may *buy* another ass for the carcass, but not hire one. *Ib.* **Ms. M.** לנפול קרינא לא דרישין (v. Rabb. D. S. a. l. note 8) and as for using up the stock, we need not take that into consideration. B. Kam. 3<sup>a</sup> דְּמִבְרֵכָא קרינא when the obnoxious subject destroys the object itself (not only the fruits).

*Ithpe.* אִתְּפֵי *to be closed up, withheld; to refrain.* Targ. O. Gen. VIII, 2. Targ. Prov. III, 27; a. fr.

**כָּלִי** **כָּלֶא** II, 4*f.* אָכְלִי (v. preced.) [*to assemble, call together* (emp. (אִי־כְּלוּסָא)], 1) *to call, give a signal.* Targ. Jer. I, 15. Targ. Zeph. II, 15; a. e.—2) (of the lion) *to roar; to shout, thunder &c.* Targ. Ps. CIV, 21, v. אָכְלִי. Ib. XXIX, 3. Ib. LXXIV, 4; a. e.—B. Bath. 5<sup>a</sup> בעלמא עריא לאו לאכלויי v. Ar. s. v. כל; (incorr. in eds. אָכְלוּיִי מְכַלְיָן בה) as to a goat, we need only shout at her (to drive her off). Ib. רמיהכלי Rashi (ed. ולא גברא בעי לאכלויי, read רמיהכלי and need you not a man to shout at her?; [oth. opin. we need only *keep* her off, v. preced.]

**כָּלִיָא**, v. כְּלִיָּה.

**כָּלִיָּה**, v. כְּלִיָּה.

**כָּלִיָּא**, v. כְּלִי I.

**כְּלִיבָא**, v. next w.

**כְּלִיבָת** *f.* (v. כְּלוּב *בְּלוּב*) *box*, consisting of movable tenoned links. Tosef. Kel. **מ.** Mets. IX, 1 של חריטין כ' the tailors' box.—Pesik. Anokhi, p. 138<sup>a</sup> ויחננום בכ' and put them (the Cherubs of the Temple) in a box; a. e.—Esp. *coffin* with *bier*. M. Kat. 27<sup>a</sup>, sq. ועניים בכ' (not בכליכח) and the poor were carried out on a common bier; opp. דרגש; Tosef. Nidd. IX, 16 בכְּלִיבָא. Par. XII, 9 של כ' the movable support of the bier, Maim.; (oth. opin.: the ring for keeping the corpse in position). Lam. R. to III, 16 כליבא.

**כְּלִידָא**, **כְּלִידָן** *m.* (χαλῖς, -ιδος, only in χαλιδοφόρος; αὔλαξ, ἀλάξ, calix) 1) *cup.* Targ. II Ohr. IV, 5. Targ. O. Gen. XLIV, 12, a. e. (Var. כ', v. Berl. Targ. O. II, p. 16). Targ. Ps. XI, 6; a. e.—*Pl.* כְּלִידָין. Targ. Jer. XXXV, 5.—2) *calyx* of flowers. *Pl.* as ab. Targ. Ex. XXV, 33, sq. (Ms. I כ').

**כְּלִידָרִין**, **כְּלִידָרִים**, **כְּלִידָם**, corrupt. of כְּלִי, v. כְּלִי.

**כְּלִידָה**, **כְּלִידָת**, **יָא** . . . *f.* (b. h. כְּלִידָה; v. כְּלִי, בְּלִי, v. כְּלִידָא) 1) *kidney.* Y. B. Mets. II, beg. 8<sup>b</sup>. Hull. 55<sup>a</sup> כוליא; a. fr.—*Pl.* כְּלִידָת, constr. כְּלִידָת. Ib. III, 2. Ber. 61<sup>a</sup>, a. e., v. רִעִין. Tanh. Vayigg. 11, a. e. כְּלִידָתוֹ v. כְּד II; a. fr.—2) *the belly* of a stove. B. Bath. II, 11 כליא (Ms. F. a. H. כיליא). Ib. 20<sup>b</sup> כיליא כ' the protuberance of the belly of the stove is one hand-breadth beyond the rim; Tosef. ib. I, 3 כיליא ed. Zuck. (Var. כְּלִידָה, כְּלִידָת). [R. Hānanel: כיליא=χοῖλ(α).]

**כְּלִידָת**, v. כְּלִידָה.

**כְּלִידָתִים**, Tosef. Kel. B. Bath. VII, 2, v. כְּלִידָתִים.

**כְּלִידָתָא** *f.* (כְּלִי I 3) *cheer, trust.* Targ. Ps. CXIX, 116 Ms. (ed. שְׁכָר; h. text שְׁכָר).

**כְּלִידָת**, **כְּלִידָת** *m.* pl. (v. כְּלִידָת) [*crowns, ornaments,*] *brides.* Y. Ab. Zar. III, 42<sup>c</sup> top; Y. Peah I, 15<sup>d</sup>.—Targ. Y. Deut. XXIV, 6 חרנין וּכְלִיָּין (h. text ורכב) [Targ. Y. II Gen. XVIII, 21 כְּלִידָת v. כְּלִידָת].

**כְּלִידָת**, v. כְּלִידָה.

**כְּלִידָת** *f.* (כְּלִידָת) *destruction, diminution, extinction.* Ab. V, 8 רעב של כ' a destructive famine (general miscrop). Y.

Ber. II, 5<sup>c</sup> bot. Snh. 63<sup>a</sup> כ' . . . שונאיהם the enemies of Israel (censorial change רשעיהם, euphem. for *Israel*) would have been condemned to destruction. Gen. R. s. 10 *vaykhullu* אין ויכלו . . . לשון כ' (Gen. II, 1) has the meaning of affliction, of diminution (ref. to the reduction of the planetary courses after Adam's sin). Ib. s. 49 (expl. כליח, Gen. XVIII, 21) כ' דין חייבין they deserve extinction; [Targ. Y. II Gen. I. c. עברו כְּלִידָה גמירא, read: כְּלִידָה גמירא, Mekh. B'shall., Shirah, s. 5 כ' . . גמירא thou hast passed the verdict of destruction &c.; a. fr.

**כְּלִידָת**, v. כְּלִידָה.

**כְּלִידָת** (**כְּלִידָת**) *m.* (b. h.; כְּלִידָת) *entire*, esp. *Kalil*, a *sacrifice burnt entirely.* Sifra Tsav, Par. 3, ch. V; Men. 51<sup>b</sup> shall be burned as a *Kalil*. Y. Sot. III, 19<sup>b</sup> top is offered as a *K*.—Men. 74<sup>a</sup>; a. e.—Tosef. Par. I, 2; Zeb. V, 4 לאישים כ', v. אִישָׁה.

**כְּלִידָת**, **כְּלִידָת** *c.* (כְּלִידָת) 1) *circle, wreath, crown.* Targ. Y. II Ex. XXV, 11. Targ. Num. VI, 7 (h. text כְּלִידָת). Targ. Y. I Deut. XIV, 1 כ' דיסער (emp. כְּלִידָת). Ib. XXXIV, 5 fem. (also כְּלִידָת constr.). Targ. Is. XXVIII, 5; a. fr.—Sabb. 152<sup>a</sup>, v. כְּלִידָת II. Gen. R. s. 98, end (ref. to כְּלִידָת, Gen. XLIX, 26) כְּלִידָתִין רמיהן the crown of thy brothers. Gitt. 7<sup>a</sup> לברתיה כ' a bridal wreath for his daughter. B. Bath. 4<sup>a</sup>, v. כְּלִידָת; a. e.—*Pl.* כְּלִידָת, כְּלִידָת. Targ. Y. Deut. I. c. Targ. Job XXXI, 36. Targ. Jud. VIII, 26 ed. Lag. (oth. ed. *sing.*); a. e.—B. Bath. 16<sup>b</sup> לחו כלידי דור כ' they had wreaths (each dedicated to a friend).—2) or כ' *coronation tax* (aurum coronarium, v. Sm. Ant. s. v.). Ib. 8<sup>a</sup> כ' רמי as in the case of a coronation tax which they put on the city of Tiberias. Ib. כ' פקע (Ms. M. בטל) the tax was repealed. —3) or כ' *melilot*. Keth. 77<sup>b</sup>. Sabb. 109<sup>b</sup> חר כ' one dose of melilot.—*Pl.* כְּלִידָת. Ib. כ' חר five parts of melilot (Rashi: roses). [Y. M. Kat. II, 81<sup>d</sup> bot. כְּלִידָת, read: כיליא]

**כְּלִידָת** *m.* pl. (v. preced.) *coronation tax.* Meg. Taan. II כ' the coronation tax was remitted (v. I Macc. XIII, 39); [Scholion to Meg. Taan.: *wreaths*, an idolatrous rite forced upon the Jews by the Syrians.]

**כְּלִידָתָא**, constr. כְּלִידָת, v. כְּלִידָת.

**כְּלִידָתָא** *f.* (b. h. כְּלִידָתָא; כְּלִידָת) *disgrace*, usu. with כְּלִידָתָא. B. Bath. 75<sup>a</sup>; a. fr.

**כְּלִידָת**, Ex. R. s. 15 Mus., read: כְּלִידָת, v. כְּלִידָת.

**כְּלִידָת**, v. כְּלִידָה.

**כְּלִידָת** *m.* (χαλινός) *bridle.* Tanh. Balak 13 כלבים (corr. acc.); Num. R. s. 20 בלינִים; Y'lamd. to Num. XXIII, 5 quot. in Ar., v. פָּקָם.—Ab. d'R. N. eh. XXIV כ' שיש לו ליום שיש לו (h. text ורכב) [Targ. Y. II Gen. XVIII, 21 כְּלִידָת v. כְּלִידָת].

**כְּלִידָת** *m.* (χαλινός) meant for χαλινός, emp.



וב' בכלל המותרים וכן when he (in his vow) includes permitted things as well as forbidden things. Ib. 24<sup>a</sup>, a. fr. וכולל מלכות עמך, א. א. R. Hash. IV, 5, א. א. and inserts that section of prayers concerning the divine rulership, v. פלגו, a. fr.—*Part. pass.* פלג, f. פלג, a) *included*. Y. Pes. V, 32<sup>a</sup> bot. וכן רידה גשמים כ' וכן the praise for the rain-fall is included therein (Ps. CXXXV, 7); Y. Taan. III, 67<sup>a</sup>, end.—Y. Ber. I, 3<sup>c</sup> top עשרת הדברות פלגין the Ten Commandments are contained therein.—b) *entire*, v. פלג, a. fr.—2) *to generalize* (v. פלג). B. Kam. 63<sup>a</sup> הזר (זר) the text generalizes again.—[Y. Ab. Zar. IV, 44<sup>b</sup> top כוללן . . . שחנני, read: כושרין, v. פבר.]

*Nif.* נִבְּלָל to be implied, to be stated in general terms, opp. גִּפְרַשׁ. Y. Sot. VII, 21<sup>d</sup> top שְׁנִבְּלָלִי וְנִפְרְשׁוּ things which have been stated both implicitly and specifically.

*Pi.* מִיָּיִל 1) *to crown*. Tanh. R'eh 7 וּמַעֲלִין... וְנִצְחִין when they (the legions) are victorious, they come and make a wreath, and crown him (the king).—2) *to include, imply*. *Part. pass.* מְבוּאָל *pl.* מְבוּאָלִים *enclosed* (as a germ), *potential*. Gen. R. s. 10 (ref. to וַיִּבְרָא, Gen. II, 1) דְּדֵי הַמַּעֲשִׂים מ' things had been created potentially, and then they developed more and more.—[Y. Ber. VI, 10<sup>a</sup> top רִבְלֵהוּ, read: הַבְּלֵהוּ, v. בַּלֵּל.]

*Hif.* זָבַלְתָּ to crown, finish, perfect. Part. pass. מְבַלְלֵךְ.  
Yoma 54<sup>b</sup> (expl. מְבַלְלֵךְ, Ps. L, 2) וּבִי יוֹפִיּוֹ from  
Zion the beauty of the world was perfected (by religion).  
[Cant. R. to V, 11, end מְבַלְלֵךְ, read: מְבַלְלֵהָ, v. בָּלַל.]

**פָּלַל** ch. same, 1) *to surround, crown*. Targ. Cant. III, 11.—2) (denom. of פָּלֵא) *to make whole, combine*. Y. Meg. IV, 75<sup>b</sup> bot. לֵינָן הוֹרֵין וְיִגְלְלֵין לֵין do we not again combine them (the separated portions)?

*Pa. פָּלִי 1) to surround, crown. Targ. Ps. V, 13.— 2) (v. בִּינָה, בִּינָה I) to prepare a bridal room. B. Mets. 101<sup>b</sup> בְּבִרְיָה פִּנְיָה if the owner of the rented dwelling gave it to his son as a bridal room (Rashi: if he was making preparations for his son's wedding, and needed the dwelling for the young couple). Gen. R. s. 70; Yalk. Gen. 125 לִיהָ כֹּלֵי יוֹמָא דְּהוּ מְבַלְלִין (בֵּיתָה) the whole day they were helping him to prepare the bridal chamber (decorating it).*

*Af. אָפּקײַל to crown, surround.* Targ. Ps. LXV, 12. Ib. CHH, 4; a. e.—[Kidd. 81<sup>b</sup> מִבְּלִיָּה, read : להו, v. פִּלִּי I.]

*Ithpa. אִתְּפַלְלָהּ, אִתְּפַלְלָהּ, Ithpe. אִתְּפַלְלִי 1) to be crowned, to adorn one's self. Gen. R. s. 34, beg. (expl. Ps. CXLII, 8) וְכִי יִתְפַלְּלוּ הַיְּשׁוּעָה the righteous shall adorn themselves with me.—2) to be led into the bridal room, be married. Meg. 27<sup>b</sup> כִּי אִתְּפַלְלָהּ כִּי אִתְּפַלְלָהּ when his son R. was to marry.*

פָּלִל m. (preced. wds.) 1) *general rule, principle*. Sifra K'dosh., Par. 2, ch. IV (ref. to Lev. XIX, 18) דָּוָה דְּבִינֵי דְּרַבִּי this ('love thy neighbor as thyself') is the most important principle in the Law. Sabb. VII, 1. Hull. III, 1 דָּוָה דְּבִינֵי this is the general rule; a. v. fr.—Transf. בְּהִלְכֵּי, בְּהִלְכֵּי *under the influence of*. Sifré Num. 157 כַּעַם לְפָנֵי שׂוֹדֵדָה בִּכְ כַּעַם לְפָנֵי שׂוֹדֵדָה because he was under the influence of anger, he came under the influence of mistaken judgment; Yalk. ib. 786; a. fr.—2) *community*. Ber. 49<sup>b</sup> בְּמִן הָאֱלֹהִים אֵל לֹא יִשְׁלֹם אֶל... בְּמִן הָאֱלֹהִים a person must never exclude himself from the community

(by saying, 'Praise ye', instead of 'Let us praise'). Mekh. Bo., Pisha, s. 18 **מִן הַכֹּהֵן וְכֹהֵן**.... and as he excluded himself from the community (by saying 'you') &c.; a. e.—3) *total, sum*. B. Bath. 123<sup>a</sup> **בְּכֻלָּן אֶחָד** as their sum total you find seventy (Gen. XLVI, 27), whereas the detailed record counts only sixty nine.—4) *generalization, statement by implication*, opp. *specification*; *inclusion, comprehension under a class*. Ber. 26<sup>b</sup>, a. fr. **כֹּה וְכֵן** 'כִּי', v. צִדִּי.—Sifra introd. **מִכָּל וּפְרָט מִפְּרָט וְכֵן** interpretation based upon a general law followed by specification, or specification followed by generalization. Ib. **דְּבַר שְׁהִירָה** כל דבר שהירה a law is once laid down in general, and in another place a specification is given (e. g. Lev. VII, 37, a. ib. 20), it is stated specifically not for its own sake alone, but as applicable to the whole class. Ib. beg. **מִכָּל** if a general rule is followed by a specification and this again by a generalization, you must be guided by the specification (e. g. Dent. XIV, 26). Tosef. Sot. VIII, 10; Sot. 37<sup>a</sup> **אֲרוּרֵי בְּכִי** 'blessed be' was pronounced on Mount Gerizim in general (corresp. to the general curse, Dent. XXXVII, 26) and was specified (corresp. to ib. 15—25); 'cursed be' was pronounced on Mount Ebal in general (ib. 26) &c.; a. fr. **מִכָּל** by implication. Ned. 11<sup>a</sup>, a. fr. **מִכָּל לֹא אַתָּה שׁוֹמֵעַ הֵן** from no you understand yes, v. הֵן.—Pes. 16<sup>b</sup> **שְׁהִירָתָה מְבֻלְלָה וְכֵן** which was permitted (dispensed with), by implication, for a community (if unclean, derived fr. Num. IX, 2, v. Pes. 77<sup>a</sup>). Hull. 37<sup>b</sup> **מִכָּל** this proves by implication that *ṭrefah* is not the same as &c.; a. v. fr. **לֹא . . . כִּי**—*not at all* (cmp. **כֻּלָּם**). Ib. 20<sup>b</sup>, a. fr.—[Mekh. Bo, beg. **כִּי** לְדַבְּרוֹת, read: **כִּי**].—*Pl. fem.* Naz. 48<sup>b</sup>. Sot. 37<sup>b</sup>. Erub. 27<sup>a</sup> **לְמִדֵּין** מִן הַכֹּהֵן from general rules (the use of the word **כֹּה**, as ib. III, 1) we must not derive anything, not even when an exception is stated (as there may be other exceptions); a. fr.—Ex. R. s. 32, beg. **כֻּלָּלִים**.

**פְּלִנָּא** ch. same. Targ. Y. Deut. XXVII, 26 בְּכָּ בִּרְחָא וְכָּ בִּרְחָא in general &c. (v. Sot. 37<sup>a</sup> quot. in preced.). —Sabb. 147<sup>a</sup>, a. fr. בִּירָד חָא כ' בִּירָד take this as a rule B. Mets. 103<sup>b</sup>, a. e. דְּמִיִּלְהָא כ' the general rule is &c. Hull. 95<sup>a</sup> אִיהִי הָא דִּרְבָּ לֹא בִּפְרִישׁ אִיהִי אֵלָּא מִכּ' אִיהִי this opinion of Rab has not been delivered explicitly but only arrived at by implication; Ber. 9<sup>a</sup>, a. fr. —Yeb. 21<sup>b</sup> וְהָא כ' is this rule without exceptions?—Shebu. 26<sup>a</sup> אֲהֵנִי כ' לֹאֲתוּרִי וְכ' the generalization (after specification) has the effect of including &c.; a. v. fr. —*Pl.* פְּלִנָּא, פְּלִנָּא, פְּלִנָּא. Y. Ter. I, 40<sup>c</sup> 'כ' פְּלִנָּא לִירָא (כללי) פְּלִנָּא דְּרִבִּי כ' (&c.) כל, כל, וְהָא כ' וְהָא כ' וְהָא כ' are not without exceptions. Keth. 80<sup>a</sup> לֹאֲנִי כ' דְּרִבִּי וְכ' do not heed those rules which my brother... laid down. Gen. R. s. 33 [read:] אֵינִי וְרִבִּי וְרִבִּי אֵינִי (v. 'Rashi' a. l.) he taught Rab... all the general rules (of interpretation) of the Law, and these became the guiding laws of the Babylonians.

**פָּלַם** (b. h.; cmp. **פָּלַץ**) *to be restrained, to be retired.*  
**נִפְּלָם** *to be retired*, (cmp. **נִפְּזָה**) *to be put to shame,*  
*be rebuked.* Ab. d'R. N. ch. IX (ref. to Num. XII, 14)  
**שֶׁתִּפְּלָם שֶׁבַע יָמִים** *that she should live in retirement for seven*



2) (mostly כַּמּוֹדָה) *how! how many!, how much!, how long!*; (also) [interrog.] *how much?* &c. Targ. Ps. CXXXIX, 17. Ib. XXXV, 17; a. fr.—Gen. R. s. 6' כַּמּוֹדָה יוֹכֵחַ how the soul of this man's (my) brother is now chopping cedars and sawing &c. (is in the agony of death)! (Midr. Sam. ch. IX; Yalk. Ps. 743, only נִפְשִׁיחָהּ יוֹכֵחַ). Yoma 22<sup>b</sup>, v. חָלִי. Ber. 14<sup>b</sup> כַּמּוֹדָה יוֹכֵחַ how excellent &c. B. Mets. 86<sup>b</sup> כַּמּוֹדָה יוֹכֵחַ how many cakes of nardus do we owe to &c.—M. Kat. 16<sup>b</sup> כַּמּוֹדָה יוֹכֵחַ כֹּל כַּל as long as &c.; a. fr.—Y. Ab. Zar. II, 41<sup>a</sup> top כַּמּוֹדָה יוֹכֵחַ how many of them did he kill?

**כַּמָּה** (v. preced.) *as much as*. Yoma 43<sup>b</sup> כַּרְמִיסִין וְכַמָּה (Var. כַּמָּה) *as much as a fox carries (on its feet) from a ploughed field*; (Nidd. 65<sup>b</sup> כַּרְמִיסִין).

כִּמְהָ, v. כִּמְהָ.

כַּמֶּחֶט, כַּמֶּחֶט h. (preced. wds.) 1) *how much?*, *how many?*  
 Kidd. 9<sup>b</sup> וְכַּ אַתָּה מוֹתֵן וְכַ how much (dowry) wilt thou  
 give &c.? Ber. 14<sup>a</sup> וְכַ עַד up to how much? Ib. 30<sup>b</sup> יִשְׁרָאֵל  
 וְכַ how long must he pause between &c. ; a. fr.—2) *how!*,  
*how many!*, *how much!* Sabb. 12<sup>b</sup> וְכַ דּוֹלִיִּים דְּרִירִי וְכַ how  
 grand are the words of &c. ; a. fr.—וְכַ אַתָּה כ' וְכַ  
 אֲדָוָה, v. אֲדָוָה כ' וְכַ אֲדָוָה (I don't know) *how many, many*. M. Kat. 16<sup>b</sup>  
 אֲבִירְדִּי וְכַ I should have destroyed many Davids  
 for his sake. Y. Keth. V, 30<sup>a</sup> הִימָּן לְאֲדָוָה after ever so  
 many days. Ib. וְכַ אֲפִי even much longer ; a. fr.—[Y.  
 Succ. I, 51<sup>d</sup> top מִכְּמָה גְבוּהָ אֲמַר, prob. to be read: אֲמַר =  
 מִכְּמָה אֲמַר. = מִכְּמָה אֲמַר. = מִכְּמָה אֲמַר. = מִכְּמָה אֲמַר.]

**בְּמִתִּין, בְּמִתִּין, בְּמִתִּין** c. pl. (בְּמִתִּין *to beho*, *to thirst, long for*) a kind of *mushroom, morils*. Gen. E. s. 69, beg. (ref. to בְּמִתִּין, Ps. LXIII, 2) כִּי חָלְלוּ שָׁקִי מִצִּמְיָן *כִּי* like those morils which look out for water; Yalk. Gen. 119 *בְּמִתִּין* (not 'כִּי'); Yalk. Ps. 786 *בְּמִתִּין* (corr. acc.). Ned. 55<sup>b</sup>; Y. Maasr. I, 48<sup>d</sup> top, *בְּמִתִּין* morils and truffles which are not planted; Ber. 40<sup>b</sup>; a. fr.

**כַּמְתִּיר** ch. same. Y. Bets. V, end, 63<sup>b</sup>.

**קָמָוּר** (b. h.; v. קָמָה) *as, like*. Yalk. Ex. 246 לָבָם חָקְשׁוּ **קָמָוּר** they made their hearts hard like stones (Mekh. B'shall., Shirah, s. 5 כָּמָן). With suffixes: קָמָוּרִי, קָמָוּרָה &c. *like me, like thee* &c. Ned. 9<sup>b</sup>, v. קָמָוּר. Mekh. l. c., s. 8; a. fr.—V. **קָמָה**.

כמן, a word in a charm formula. Sabb. 67<sup>a</sup> (v. next wds.).

**כַּמְנִין** m. (b. h. כַּמְנִין, v. כַּמְנִין, cmp. חֲמַם) *cumin*. Dem. II, 1. Ter. X, 4 בִּבְשֵׁל שֶׁל רֹב with *cumin stalks* of Trumah.

**כְּמוֹנָה, כְּמוֹנָה** ch. same. Targ. Is. XXVIII, 25; 27.  
—Ab. Zar. 29<sup>a</sup>, v. כְּמוֹנָה. —Pl. כְּמוֹנִי, כְּמוֹנִיָּה. Sabb. 67<sup>a</sup>  
כְּמוֹנָה (Rashi: כְּמוֹנִי; Ms. M. sing.), v. בְּרִיחָה I.

**פְּמִינָה** m. (פְּמִינָה) *insidiousness, crafty plan*. Targ. Y. II Ex. XXI, 14 (h. text עֲרִמָה).—V. פְּמִינָה.

**כְּמוֹת** (= כְּמוֹ אֶת, comp. כְּפוֹת, *like, as*. Y. Maas. Sh. IV, 54<sup>d</sup> כ' שְׂדֵהָ מוֹכֵר according to the selling price. Sabb.

51<sup>a</sup>, a. fr. (רר) כ' שוואא in its natural condition (raw). Keth 17<sup>a</sup> שוואא כ' כלל the bride at weddings must be praised according to her perfections (without exaggeration); a. fr.—With suffixes: כ' כ' כ' &c. *like myself, like thyself* &c. B. Mets. 59<sup>b</sup> אם הלכה כ' if the law is in accordance with my opinion, v. כ' פ' Y. Ned. I, 36<sup>d</sup> bot. כ' ירבו כ' רב may there be many like thee &c.; (Bah. ib. 9<sup>b</sup> כ' כ' כ' Ber. V, 5, a. fr. שוואא כ' אדם שליח a man's messenger is like himself, i. e. action by proxy is legal; a. fr.

כִּמְדָּה v. sub יִתְיִן; יְיָ יִתְיִן, כִּמְדָּה

**כַּמִּיד**, a word in a charm formula. Sabb. 67<sup>a</sup>.

פֶּמֶן, v. פֶּמֶיךָ.

פִּמְנָא v. פִּמְיָנָא

כַּמִּסָּה, v. כַּמִּיָּסָה.

כִּמְשׁ v. כִּמְרֵשׁ.

**כַּמָּחִי**, m. (Pers. Kāmakh, Arab. Kāmāh, Fl. to Levy Talm. Dict. II, 452<sup>2</sup>) *Kamakh*, a *Persian sauce* of milk, curdled milk &c.; cmp. כַּמְחָה. Nidd. 51<sup>b</sup> לֵב שֶׁבַת הַשְּׁשִׁירָה לֵב dill intended to be put into the *k*.

**כְּמִכָּה** ch. same. Pes. 30<sup>a</sup> Ar. (ed. כּוּרְחָא). Ib. 76<sup>b</sup> Ar. (ed. כּוּרְחָא). Hor. 12<sup>a</sup> Ms. M. (ed. כּוּרְחָא). Hull. 112<sup>a</sup>; a. e.

כֶּמֶךְ, v. כֶּמֶךְ.

**כָּמַר** (cmp. **כָּמַר**) [*to be heated in the ground,*] *to be hidden, lie in wait.*

\**Pi. פִּיץ* to hide fruits in the ground. Maasr. IV, 1  
הַמִּכְבֵּי Mish. a. Bab. ed. (Ms. M. תַּמְכֵּמִיר, Y. ed. תַּמְכֵּמֶר,  
v. תַּמֵּר).

*Hif. הִקְמִין* to *keep witnesses hidden*, a proceeding applied only against seducers to idolatry (v. מְסִירָה). Snh. VII, 10 וְלֹא יִקְמִינוּ לוֹ מַשְׁמִיעִין the court puts witnesses in wait for him behind an enclosure. Y. Yeb. XVI, 15<sup>d</sup> bot.; a. e.—Y. Snh. VIII, 21<sup>c</sup> top וְלֹא הִקְמִין עִירֵי הַיָּד הַזֶּה he who keeps witnesses hidden (while eliciting a confession of indebtedness from his debtor), has done nothing, i. e. the confession has no legal consequences.

**כֶּמֶן** ch. same. Targ. O. Ex. XXI, 13; a. fr. — Part.  
**כֶּמְיָן**, f. **כֶּמְיָנָא** (כֶּמְיָנָא). Targ. Jer. IX, 3 מֶלֶכְיָן ב' (h. text  
 יֶעֱקֹב). Targ. Prov. VII, 12.—Koh. R. to IV, 14; Midr.  
 Till. to Ps. IX, v. כֶּשֶׁשׁ.

*Pa.* כִּמְיִין *to hide, cover.* Targ. Prov. X, 18 מְכַמְיִין Ms. (ed. מְכַמְיִין *Hif.*).—Part. pass. מְכַמֵּין *lurking.* Targ. Lam. III, 10 (ed. Amst. מְכַמֵּין; h. text אֲרֵב).

*Af.* אֲנִי 1) same, v. supra.—2) as preced. *Hif.* Snh. 29<sup>b</sup>.

בַּמִּנּוֹךְ, v. בַּמִּן.

**בְּמִנָּה** f. (preced. wds.) *ambush, trap; insidiousness*. Targ. Jud. IX, 35. Targ. II Sam. XIII, 32 (ed. Lag. בְּמִנָּה; h. text שִׁמְדָּה); a. e.—*Pl.* בְּמִנָּה, constr. בְּמִנֵּה. Targ. I Chr. I, 20 (ed. Lag. כְּמִנָּה). Targ. Ps. X, 8; 10.—*V.* בְּמוֹנָה.



Transf. *social status*. Yeb. 77<sup>b</sup> גִּירוּת מְכִיָּה a proselyte of her own status, i. e. born after the conversion of her parents both of whom were of the same nation.—2) (cmp. כִּין *Pi.*) *ruler*. Ib. XII, 8; Tosef. ib. B. Bath. VII, 12 וְהַכֶּנֶה (Var. וְהַכָּנָא) the ruler and that which is ruled (the writing material); oth. opin.: the ruled material and the ruler; [oth. opin.: (cmp. σταθμός) the *base* of the scales and the *scales*; oth. opin. *the strike* and *the measure*.]

**כְּנָא** ch. same, 1) *base, fixed place, line*.—*Pl.* כְּנִיָּא Ber. 57<sup>b</sup> בְּכִנְיָהֵי הוּי' (Ms. M. 'בב') he saw them (in his dream) in the regular places (as planted in the field). V. כְּנִיָּא.—2) *kanna*, a small measure (v. preced.). Keth. 99<sup>b</sup>; Meil. 21<sup>b</sup> כ' בפרוטה כ' each *k*. for a P'rutah (no reduction for larger quantities).—*Pl.* כְּנִיָּא Ib.

**כָּנָא** *louse*, v. כִּיָּנָא. [Targ. Y. II Gen. XXXVIII, 26 בכנא some ed., read: ברינא.]

**כְּנִיָּגָד**\* m. (prob.=גְּנִיָּדִין) a kind of *chervil*. Sabb. 109<sup>b</sup> Ms. M. (ed. אבנר, Ar. כננר; Rashi ed. Sone. כננר, v. Rabb. D. S. a. l.) elaiogaron, *kangad* and theriacon are good for &c., v. גִּילְיָא. [Ar.:=*hantal, eucumis colocynthis*; Löw Pl. p. 294: = *Kavápa artichoke*.]

**כְּנִיָּה** I m. (טֶטֶלֶא, Pers.) a *gown* with wide sleeves.—*Pl.* כְּנִיָּה M. Kat. 24<sup>a</sup> מאני כ' חליסר Ar. (ed. חריסר מני; Ms. M. חל' בגדי מני being a gloss to our w.).

**כְּנִיָּה** II m. (dial. for כְּנָא, cmp. גִּינְדָרָא *pitcher, pot*. [Pes. 111<sup>b</sup>, v. כְּנִיָּא.—*Pl.* כְּנִיָּה. Pes. 30<sup>a</sup> מוכרי כ' sellers of earthen ware. Ib. אשוי זבירי אֶכְנִיָּיכו (not ריכר...; Ms. M. אשוי זביריכר) set a fair price on your pots.—Hull. 48<sup>b</sup> lungs upon which there are pot-like excrescences.—[Ber. 40<sup>b</sup>, v. כְּנִיָּא.]

**כְּנִיָּקָא** m. *Kandoka*, surname of one Minyomin. Hull. 49<sup>b</sup>. [Rashi: *dealer in pottery*, cmp. Syr. כְּנִיָּקָא, P. Sm. 1764; v. Fl. to Levy Talm. Dict. II, 452<sup>b</sup>.]

כִּיָּנָה, v. כְּנִיָּה.

**כֶּנֶת** f. (v. II כֶּן 1) *base, stand*. Kel. VII, 6 אר' כֶּנֶת he places the base of a stove between them; [oth. opin. he puts a *ruler* between, measuring a straight line.] —2) *ruler* or *ruled material*. Ib. XII, 8, v. II כֶּן.

כְּנִיָּה, *Pi.* כֶּנֶת, v. כִּיָּנָה.

**כְּנִיָּתָא**\* (v. כְּנִיָּה; cmp. Ezra. IV, 9; 17) *of the same class, rank*.—*Pl.* כְּנִיָּתָא Kerith. 3<sup>b</sup> חנא יתהון בכְּנִיָּתָהון Ar. (ed. בינכיהון, v. בינְכָא the redactor specifies them among their classes.

**כְּנִיָּוָתָא**\* (preced.) *K'navatha*, an adaptation of the name of a Babylonian festive time and fair. Y. Ab. Zar. I, 39<sup>c</sup> וכו' ובנוי; cmp. אֶתְנִיָּתָא.

כִּיָּנָא, v. כְּנִיָּה.

כִּיָּנִית, v. כְּנִיָּה.

**כְּנִיָּה** m. (כְּנִיָּה) a *(fire) stand, a portable brazier*, v. כְּנִיָּה Bets. 21<sup>b</sup>; Sabb. 47<sup>a</sup>.

**כְּנִיָּה** (preced.) an adaptation of a *Babylonian festive season* and fair, v. כְּנִיָּוָתָא.

כִּיָּנִיס, v. כְּנִיָּה.

**כִּיָּנִיָּפִיא, כְּנִיָּפִיא** m. (I כֶּנֶה) *crowd, assembly* (cmp. אורי כ' (מקהלות. Targ. Y. Num. XXXIII, 25 (transl. אורי כ'—Sabb. 60<sup>b</sup> איכא כ' there is a large gathering (in synagogues &c.). Ib. דאִיסורא כ' gathering on a day when labor is not permitted. R. Hash. 27<sup>a</sup> דוא כ' all signals for assemblies were blown on silver horns. Yoma 51<sup>a</sup> ארי בכ' is offered by large crowds. Gitt. 11<sup>a</sup> דאִרמאי כ' Ar. a. Rashi (ed. *pl.* *כְּנִיָּפִיא*) popular assemblies of gentiles, opp. ערכאור, v. עֲרִכִי. B. Kam. 113<sup>a</sup> וכו' לדירכו כְּנִיָּפִיא (v. כְּנִיָּה) held for your individual benefit? (Var. v. כֶּנֶה I).—*Pl.* כְּנִיָּפִיא, v. supra.

**כִּיָּנִיָּר, כְּנִיָּר** m. (b. h.; prob. fr. כִּיָּר with י inserted, v. כְּנִיָּר, cmp. *lute, cithern*. Arakh. 13<sup>b</sup> כ' של מקדש כ' the *kinnor* of the Temple was seven-stringed. Ber. 3<sup>b</sup>; Y. ib. I, 2<sup>d</sup> דוד חליר וכו' David had a lute suspended &c. Snh. 101<sup>a</sup> וכו' עשאוני בניך ככ' thy children made me (the Law) like an instrument upon which the scorners play; a. fr.—*Pl.* כְּנִיָּר, כְּנִיָּר, Arakh. II, 5. Shebu. 15<sup>b</sup>. Kinnim III, 6 בני מעי לכו' its small bowels are used for strings for the cithern; Ab. Zar. 47<sup>a</sup> לכו' Ms. M. (ed. לפארוח). Pesik. R. s. 26; a. e.

**כְּנִיָּר, כִּיָּנִיָּר** ch. same. Targ. Gen. IV, 21 (v. Berl. Targ. O. II, p. 3). Targ. Job XXX, 31 כִּיָּנִיָּר (ed. Wil. כִּיָּנִיָּר; a. fr.—*Pl.* כְּנִיָּר, כְּנִיָּר, Targ. Ps. XCII, 4. Targ. Y. Gen. XXXI, 27 (O. חִיָּנִיָּר, v. Berl. l. c. p. 12). Targ. Is. XVI, 11 (ed. Lag. sing.); a. fr.

**כְּנִיָּשָׂא** m. (כְּנִישׁ) *sweeper*.—*Pl.* כְּנִיָּשָׂא Hull. 60<sup>a</sup>, v. כְּנִיָּשָׂא.

**כְּנִיָּה, כֶּנֶת, כִּיָּנָה**, *Pi.* כִּיָּנָה (b. h., v. I כֶּן 1) *to qualify, define; to surname, to nickname; to modify an expression, circumscribe; to compare*. B. Mets. 58<sup>b</sup> כ' רע וכו' he who calls his neighbor by a nickname. Shebu. 36<sup>a</sup> כֶּנֶת circumscribe (use the third person as euphemism). Sifrē Num. 84, a. fr. חביר כ' the Bible modifies the expression (to avoid anthropomorphism, e. g. Zech. II, 12 עיני עיני). Meg. IV, 9 חמכנה בעריות he who modifies (symbolizes) in translating the laws of incest (e. g. Lev. XVIII, 7, 'uncover not thy parents' weakness or disgrace'). Yalk. Num. 771, v. פִּלְיָטוֹן; a. fr. Part. pass. מְכִיָּה. Tanh. Ki Thissa 17 (ref. to משה באדם, Ps. LXVIII, 19) the name of Moses is here disguised by the substitute *Adam*.—[Yalk. Ps. 832 מבוזה, v. כֶּנֶן.]

**כְּנִיָּה, Pa. כְּנִיָּה** ch. same. Targ. Y. Gen. IV, 26.—Shebu. 36<sup>a</sup> לא מְכִיָּנָא we must not modify the (Biblical) expression (to avoid cacophemism).—[Bets. 33<sup>b</sup> מכניא, read: מכניא, v. I כֶּנֶה.]

**כְּנִיָּה, אֶתְנִיָּה, אֶתְנִיָּה**, *Ithpe*, 1) *to be surnamed*. Targ. Is. I, 4.—2) *to associate one's self* (v. כִּיָּנָה). Targ. Ez. XXIX, 7 באֶתְנִיָּהוֹן וכו' when they form an alliance with thee (h. text ברעשם; Kimhi quotes a Var. באחרונותיון, v. כֶּנֶן.)

**כִּיָּנָה, כְּנִיָּה** m. *Kanya Parva*, name of an unclean bird. Hull. 62<sup>b</sup> אסיר כ' פ' אסיר Ar. (ed. אסיר פ' אסיר).



**פְּנִימָה** f. (denom. of פָּנָם; cmp. פְּלִמָּחָא *vermin, moth*. Sifré Deut. 40. Y. B. Kam. IX, beg. 6<sup>d</sup> חֲכִי הָיָה הַחֶמֶץ הַזֶּה if the grain became ruined by moths, contrad. תּוֹלְעִים Makhsh. VI, 1; Tosef. ib. III, 1 חֲכִי in order to prevent the grain from getting mothly.—*Pl.* פְּנִימָה. Midr. Till. to Ps. XXIII 'עוֹשִׂין בָּהֶם פְּנִימָה (ed. Bub. פְּנִימָה ולא היו עוֹשִׂין כ' but did they not get vermin?; Cant. R. to IV, 11 פְּנִימָה; (Yalk. Ps. 691 בְּלִאֲוִת; Deut. R. s. 7 מֵאֲבֹלָה)

פְּנִימָה, v. פְּנִימָה.

**פְּנִימָה** f. (פָּנָם) 1) *gathering, assembly*. Meg. I, 1 מקדימין *read the M'gillah in advance on the gathering (market) day before Purim*. Ib. 4<sup>b</sup>; a. e.—2) *entering*, opp. יציאה. Y. Erub. V, 22<sup>c</sup>; Midd. I, 3, v. יציאה.—B. Mets. 104<sup>a</sup> when they were being led to the wedding chamber. Keth. 12<sup>a</sup>. Ber. IV, 2 מ'מ' on his entering college (for teaching and judging). B. Mets. 83<sup>b</sup> the time consumed in going home, v. פוֹעֵל; a. fr.—3) *keeping in, detention*. Yalk. Num. 782, v. יציאה.—[Y. Shebi. VII, beg. 37<sup>b</sup> כְּנִיסָה, v. כְּנִיסָה. 4) *recess, settle*. Men. 97<sup>b</sup>, interch. with כְּנִיסָה a. כְּנִיסָה.

**כְּנִיסָה**, Targ. Prov. XXV, 23 some ed., *read פְּנִימָה*, v. פְּנִימָה.

**כְּנִישׁ** m. (כְּנִישׁ) *festive gathering*. Targ. O. Deut. XVI, 8. Targ. II Chr. VII, 9 (ח. text עצרת).

**כְּנִישׁ, כְּנִישָׁה, כְּנִישָׁה** f. (preced.) 1) *gathering; assembly*. Targ. O. Gen. I, 10 בֵּית כְּנִישָׁה מִיָּא (h. text מקוה). Targ. Ex. XXXV, 1 (ed. Amst. 'כְּנִישׁ). Targ. Joel I, 14. Targ. Ps. XLVIII, 12 (some ed. *pl.* כְּנִישָׁה, h. text shall I call a meeting against him?; a. e.—2) or כ' כ' *synagogue, school-house*. Targ. Ez. XI, 16; a. fr.—Y. M. Kat. III, 81<sup>d</sup> bot. before a certain synagogue. Ber. 7<sup>b</sup>; a. fr.—*the Great Synagogue, Synagoga Magna*, v. כְּנִישָׁה. Targ. Cant. VI, 5; a. e.—*Pl.* כְּנִישָׁה, v. supra; *אשריוניה רמזי* top 32<sup>b</sup> Y. Kil. IX, 32<sup>b</sup> top *אשריוניה רמזי* they stopped the funeral procession eighteen times for mourning assemblies; Y. Keth. XII, 35<sup>a</sup> בנין (corr. acc.).—[B. Mets. 21<sup>a</sup> דְּבִי דְּרִי Ar., v. כְּנִישָׁה.]

כְּנִישָׁה, v. כְּנִישָׁה.

**כְּנִישָׁה** (emp. a. כְּנִישָׁה) *to nest*.—Denom. פְּנִימָה.

*Pi.* *to form circles, to wind around*. Par. VII, 7 (על יד יר על יד) he who winds the rope (for drawing the bucket up) around his hand until a sufficient length is wound up; *ואם פָּנָה* but if he winds it after he has finished drawing; Tosef. ib. VII (VI), 4 וְהָיָה וּבְנָהוּ ed. Zuck. (Var. יר, read; as R. S. to Par. 1. c.).—*Part. pass.* a) *wound around*. Makhsh. IV, 1 וְכ' with the rope which is wound around the neck of the vessel.—2) *nested*. Gen. R. s. 37 כְּנִישָׁה מִכ' shut up in the nest like an egg, i. e. selfish; Yalk. Ps. 832 מְבוּנָה (corr. acc.).

**כְּנִישָׁה** (b. h.; v. פָּנָם) 1) *to collect, gather; to cover, shelter, bring home*. B. Kam. VI, 1 הַבּוֹנֵם צֶאֱן לִדְרִי he who takes

the flock into the stall; a. fr.—*משקה* כ' *to absorb* liquids through pores, opp. *to let liquids escape* through pores. Nidd. 49<sup>a</sup> אִם פְּנִימָה וְכ' get a tub full of water and put the pot in, if it draws water &c. Kel. X, 8 (sub. נְקִיבִין) if the vessels were so porous as to be called absorbers of liquids. Nidd. 1. c. לִידֵּעַ.. *ביצד*.. *לירע* how do we examine to find out whether a vessel is porous to the extent of absorbing liquids? (v. supra); a. fr.—Esp. *to take a woman home, to consummate a marriage by conducting a woman to one's house, to wed*, v. אִירָסִין a. גִּישָׁאִין. Keth. 3<sup>b</sup> וּבְרִיבֵי כֻנְסָה וְכ' and on the fourth day of the week he weds her. Ib. וּמִסְכְּנָה. *נְקִיבִין* and from the days of persecution.. the people adopted the custom to wed on the third day;.. *נְקִיבִין* but on the second day one must not marry. Y. Yeb. IV, 6<sup>b</sup> וְכ' he took her to his home but did not touch her &c.; a. fr.—*Part. pass.* *נְקִיבִין*. Y. Sot. II, 18<sup>b</sup> top *נְקִיבִין* neither while waiting for the *yabam* nor after having been taken to his house.—2) (of a sore) [*to gather*,] *to grow smaller, to contract*, opp. *נְקִיבִין*. Neg. IV, 7; Tosef. ib. II, 6; Sifra Thazr., Neg., Par. 2, ch. II; a. e.—3) (archit.) *to recede, to form a settle or recess* in a wall. Midd. III, 1 אֲמָה וְכ' אֲמָה (the altar) rose one cubit and then receded one cubit; Men. 97<sup>b</sup>.—Y. Erub. VII, 24<sup>b</sup> bot. (of an inclined plane) *אֲמָה* עִילָה אֲמָה it rises vertically one cubit, while the incline measures three cubits, v. פְּנִיבִישׁ.—*Part. pass.* *נְקִיבִין*, f. *נְקִיבִין*. Tosef. Erub. I, 10 *נְקִיבִין* a wall which is more receding on one side than on the other, either the inner wall being even &c.; Erub. 9<sup>b</sup>; 15<sup>a</sup>; (Y. ib. 19<sup>b</sup> top *נְקִיבִין* (כִּוְחָל הַנִּכְנָס even if the reduction be ever so large).

*Nif.* *to be brought in, to enter*, opp. *נְקִיבִין*; *to assemble, meet*. Erub. 65<sup>a</sup>, v. כִּוְרִי. Ib. 15<sup>b</sup> וְכ' is easily passed in and out. Kel. IX, 7 ל' when a piece of the size... can be passed, *נְקִיבִין* when it cannot pass (exactly fitting in). Y. Erub. I, 18<sup>c</sup> bot. *נְקִיבִין* it is not the habit of man to enter through one door and leave through another.—Hull. 3<sup>a</sup>, a. fr. *נְקִיבִין* superintending by going in and out. Sabb. 137<sup>b</sup> *נְקִיבִין* as he (the child) has been entered into the covenant, so may he be introduced to the study of the Law &c. Snh. 101<sup>a</sup> *נְקִיבִין* his pupils came together to visit him. Tosef. Ber. VII (VI), 19, a. e. *נְקִיבִין* one must not enter the Temple mount &c.—Meg. I, 3 *נְקִיבִין* a place where the country people are in the habit of assembling on Mondays &c.; a. fr.—2) *to form a recess or settle*. Y. Erub. I, 19<sup>b</sup> top, v. supra.—3) *to be married*, v. supra. Y. Yeb. IV, 6<sup>b</sup> *נְקִיבִין* be my wife and raise thy sister's children; Koh. R. to IX, 9; a. fr.

*Pi.* *to gather, collect*. Tosef. Ber. VII (VI), 24 *נְקִיבִין* when people collect (learning), scatter, when they scatter (are indifferent), gather in (withdraw); v. בְּרִיר. Ber. 63<sup>a</sup> *נְקִיבִין* (read: *נְקִיבִין*, v. Rabb. D. S. a. 1. note 9). Ex. R. s. 17, beg. *נְקִיבִין* מעל הָאָרֶץ which (waters) he gathered from upon the land. Deut. R. s. 3 *נְקִיבִין* she assembled her children; a. fr.—*Part. pass.* *נְקִיבִין*, f. *נְקִיבִין* (מִיָּא) מ' *נְקִיבִין*. Erub. 21<sup>a</sup> *נְקִיבִין* pl. *נְקִיבִין*, *נְקִיבִין*, *נְקִיבִין* collected water, opp. מִיָּא דְּיָמִים. Midr. Till. to Ps. LXX דְּרִי

מכ' the flock is gathered again. Neg. IV, 3 במ' when the hairs on the leprous spot are close together, opp. מפורר; a. fr.

*Hif.* פָּנִיס to *bring in, to lay in, store up; to introduce, pass; to initiate*. Lev. R. s. 9 פָּנִיסוּ לְבֵיתוֹ he invited him to his house. Ex. R. s. 20 אִם אֲנִי מְפָנִיסְךָ וְכ' if I lead them now into the land. Ib. ד' יָיַט וְכ' he stored his wine in the cellar. Men. 97<sup>a</sup> וְכ' פָּנִיס קֵנָה and passes a tube under it. Sabb. 118<sup>b</sup> ד' יָיַט וְכ' put his hand under his belt. Ib. שְׂבַח who usher the Sabbath in (with prayer). Ib. 137<sup>b</sup> לְהַפְנִיסוֹ בְּבֵרֵיהֶו וְכ' to initiate him into the covenant &c. (v. supra). Y. Yeb. I, 3<sup>a</sup> bot. הָרִי אַחַם מְפָנִיסְךָ רֹאשִׁי וְכ' you want me to put my head between two great mountains. Mekh. B'shall., Shir., s. 6 מְפָנִיס וְלֹא מוֹצִיא neither lets escape nor receives, v. נוד; a. fr.

*Hithpa.* נִפְנָס, *Nithpa.* נִתְפָּנַס 1) *to assemble, meet, be reunited*. Taan. 27<sup>b</sup> מִתְפָּנְסִין לְבַה' כ' meet at the synagogue. Gen. R. s. 39, a. e. אִם מִתְכַּנְסִין כָּל וְכ' if all human beings were to join for creating &c.; Cant. R. to I, 3 מִתְפָּנְשִׁין אֵין הַגְלִיּוֹת מִתְפָּנְסוֹת וְכ' the diaspora will be reunited only as a reward for faith; a. fr.—Gen. R. s. 12, beg. מִתְכַּנְסִין וְיוֹצְאִין; (Koh. R. to II, 12 נִכְנְסִין) they go in and out.—2) *to gather, become closer* (v. supra). Neg. I, 6 נִתְפָּנְסָה the sore gathered.

פָּנַס ch. same, 1) *to gather, receive*. Targ. Ps. XLI, 7 Ms. (ed. כָּנַה, h. text קִבֵּץ). Targ. Esth. IV, 16 (Targ. II Esth. ib. כְּנִישׁ). Targ. Y. Gen. XVIII, 3 אֶיְיָנוֹס וְכ' I shall receive the passers-by.—V. פָּנַשׁ.—2) *to marry*. Y. Erub. III, 21<sup>b</sup> top פֻּלָן לִיּוֹם וּמִיִּתְפָּנְסִיךָ לִיּוֹם and to marry thee before such a date; Y. Gitt. VII, end, 49<sup>a</sup> וּמִנְכַּסִּיךָ (corr. acc.). Ib. וְלֹא וּמִיִּתְפָּנְסִיךָ and I shall not have married thee. Y. Keth. I, beg. 24<sup>d</sup> אֵילִין דְּכָנְסִין וְכ' those who marry widows; a. fr.—3) *to enter*. Y. Snh. VI, 23<sup>c</sup> bot. כִּיּוֹן דִּכ' when he had entered; a. e.—[Targ. Esth. II, 21; IV, 17, v. פָּנַס.]

*Pa.* פָּנַס to *gather, heap*. Targ. Ps. XXXIII, 7 Ms. (ed. פָּנַס *Af.*). Ib. CXLVII, 2 (Ms. *Pe.*).

*Ithpe.* אֶתְפָּנַס to *be gathered, to assemble*. Targ. I Chr. XI, 1 (ed. Lag. a. Rahmer אֶתְכַנְסִיךָ). Targ. Ps. XLVII, 10 Ms. (ed. אֶתְכַנְסִיךָ).

פָּנַסָא, Targ. Job XVI, 10 Ms., v. פָּנַקָא.

פָּנַסָה, v. פָּנִיסָה end.

פָּנַסְיָה f. (preced. wds.) *gathering, union*. Ab. IV, 11 וְכ' every union for a sacred purpose. Ex. R. s. 21; Midr. Till. to Ps. XIX; ib. to Ps. LXXXVIII, end הַאֲתֵרִינָה the latest gathering (for prayers); Yalk. ib. 840 כְּנַסָּה; a. e.—[Num. R. s. 1 אֲנִי בֵיתָה כ' read: אֶכְסֵינָא, v. Tanḥ. B'midb. 2.]—*Pl.* פָּנַסְיָוֹר, v. next w.

פָּנַסָת f. (preced.) 1) *gathering, storage*. Y. B. Bath. IV, 14<sup>c</sup> bot. בֵּית הַכ' שֶׁלִּנְצִיָּם a store-house for wood (=אֹצֵר). —2) *assembly, community, congregation, esp. congregation of worshippers*. Ex. R. s. 21 (interch. with preced. w.); Yalk. Ps. 840, v. preced.—בֵּית הַכ' (abbr. בַּה' כ') *synagogue*. Ber. 6<sup>a</sup>. Meg. III, 1 (25<sup>b</sup>); a. fr. —Sot. VII, 7 רֶעֶן הַכ' the sexton of the synagogue within the Temple precincts; Succ. 51<sup>b</sup> of the synagogue of Alexandria, v. הָנִין; a. fr. —כ' יִשְׂרָאֵל—(כ"י abbrev.) the congregation of Israel, *the*

*Ecclesia*, (often personified as a woman betrothed to the Lord). Cant. R. to I, 4; a. fr.—הַגְדוּלָה כ' (abbr. בַּד' ג') *the Great Assembly, Ecclesia* or *Synagoga Magna*, a supreme authority established under Ezra and Nehemiah. Ab. I, 1, a. fr. אַנְשֵׁי כ' הַג' the men of the original Great Synagogue. Ib. 2 שְׂרִירֵי כַה' ג' the last members of the Great Synagogue.—*Pl.* פָּנַסְיָוֹר, פָּנִיס', פָּנִיס'. Lam. R. introd. (R. Yitsḥ. 3) פָּנַסְיָוֹרֵי his fellow-members in the royal council; (Yalk. Is. 318 הַמֶּלֶךְ כ'—.) *synagogues*. Meg. 6<sup>a</sup>. Y. ib. III, beg. 73<sup>d</sup> ב' כ' וְכ' אַרְבַּע . . . there were four hundred and eighty *synagogues* in Jerusalem, and each had a school &c. Hull. 51<sup>a</sup> כ' מַפְטָרִי janitor at meetings of scholars in college. Pes. 49<sup>b</sup> כ' רֹאשֵׁי chiefs of congregations or *synagogues*.

פָּנַע (b. h. פָּנַע) *to press, oppress*.—Part. pass. פָּנִיעִי, pl. עֲרִי דַאֲרֵינוֹן *depressed, mournful*. Y. Ter. XI, end, 48<sup>b</sup> כ' because they are low-spirited.

*Ithpa.* אֶתְפָּנַע, *Ithpe.* אֶתְפָּנַע to *lower one's self, be humble*. Targ. Y. Gen. XVI, 9 (h. text הוֹדַעְנִי). Targ. I Kings XXI, 29. Targ. Is. XLI, 11 (h. text וְלִמְנוּ); a. fr.—Targ. Ez. XXIX, 7 בְּאַתְפָּנַעְתָּהוּן Var., v. כְּנִי ch. —Y. Taan. III, 66<sup>c</sup> bot. מִתְפָּנְסִין they humble themselves (in penitence).—Esp. *to bow to a superior, to salute*. Gen. R. s. 33 מִיַּדָּה א' וְלֹא אֶיְיָנָא מִקְמִידָה <sup>b</sup>16 M. Kat. and he did not salute him. M. Kat. 16<sup>b</sup> and she did not bow to him; a. e.

נָנַעָה, Y. Ned. III, 37<sup>d</sup> bot., read: נָנַעָה.

פָּנַנָן (b. h.) pr. n. *Canaan*, 1) son of Ham. Gen. R. s. 36 חָם חָטָא וְכ' וְכ' Ham sinned and C. was cursed?; Tanḥ. Noah 15; a. e.—2) *the land of Canaan*. R. Hash. 3<sup>a</sup> כ' עַל שֵׁם מַלְכוּתוֹ (Sihon is named) C. from his kingdom; a. fr.

פָּנַעְנָאָה m. ch. =next w. Targ. O. Gen. XII, 6.—*Pl.* פָּנַעְנָאָי, פָּנַעְנָאָי. Targ. Y. ib. Targ. Gen. X, 18; a. fr.

פָּנַעְנִי m. (b. h.) 1) *Canaanite*. Tosef. B. Kam. VIII, 19. Mekh. Mishp., Nzikin, s. 7 (ref. to Ex. XXI, 26) וְכ' the text speaks of a Canaanite slave, opp. to עֲבָרִי עֲבָרִי a Canaanite slave is taken possession of &c.; a. fr.—*Pl.* פָּנַעְנִיָם. Tosef. B. Kam. IX, 10. Mekh. l. c. s. 3 כִּדְרֵךְ שֹׂחָכ' וְכ' as the Canaanite slaves go free. Sot. 35<sup>b</sup> כ' שֹׂחָכ' ל' Canaanites outside of Palestine.—2) *Phœnician, merchant*. Sifrē Deut. 306; Yalk. ib. 942 (ref. to Deut. XXXII, 2) וְכ' לְשׁוֹן כ' it is a merchant's expression, f. i., a man says not to his neighbor, 'change for me &c.,' but 'break &c.' (עֲרִיָה).

פָּנַה (b. h.) *to bend; to cover*. *Nif.* נִפְנָה to *be covered, hidden*. Pesik. Zachor, p. 29<sup>a</sup>, a. e., v. פָּנָה.

פָּנָה I ch. same, *to press, crowd; to gather*. Targ. Ps. XLI, 7 (פָּנַס v.).—Taan. 23<sup>b</sup> גְּבִי הוֹרֵד let us go and crowd together (for prayer). Ab. Zar. 19<sup>b</sup> וְכ' פָּנוּהָ וְאֵרִי וְכ' all the world crowded about him.—Part. pass. פָּנִיָה. Snh. 29<sup>b</sup> פָּנִיָה וִירַחְבִּי if they (before whom he made the admission, v. אֲוִירָהָ) were assembled (for some other business), opp. to אֵרִיָהוּ if he himself called them to a meeting.

*Pa.* בָּנִיהָ 1) *to collect, grab* (corresp. to בָּבֵב). Sabb. 73<sup>b</sup> 'וב' *האזי מאן דב' וכו'* he who grabs (skims with his palm) salt out of the salina. Bets. 33<sup>b</sup> 'וב' *מחזי כמאן דמכניה וכו'* Ms. M. (ed. מכניא, corr. acc.) it looks as though he raked together for the next day.—2) *to assemble, call a meeting*. Targ. Y. I Deut. I, 1.—Snh. l. c., v. supra. B. Kam. 113<sup>a</sup> *לדירכו בְּנִפְיָהוּ* Ms. M. (ed. v. בְּנוּפְיָא) have we assembled them for your individual benefit?—Part. pass. בְּנִפְיָה Ber. 58<sup>b</sup> *דמְבַנְפִי* . . . כמאה like one hundred stars . . . collected in one spot, opp. מְבֻדְרִי. Gitt. 20<sup>a</sup>, v. infra.—3) (corresp. to קָפַל) *to fold, crease*. Sabb. 147<sup>a</sup> *איערא דלְבַנְפִי* with the intention of creasing.

*Ithpa.* אִתְבְּנִה, *Ithpe.* אִתְבְּנִיה, אִתְבְּנִיה 1) *to be assembled, to meet, join*. Targ. Cant. VIII, 7.—Taan. 23<sup>b</sup>, v. supra.—2) *to be compressed*. Gitt. 20<sup>a</sup> בְּנוּפִי מְבִנִיה (ed. Rashi מְבִנִּיה), v. חֲרִץ.

בָּנָה (mostly) m. (h. h.; preced. wds. ; emp. בָּהּ II) [*bend*,] 1) *wing, wing-feather*. Kel. XVII, 14 *הניזו בָּנָה* things made of feathers of the sea-eagle; a. e.—*Du.* בְּנִפְיָם, *pl.* בְּנִפְיָם, בְּנִפְיָה. Ib. Toh. I, 2. Hull. III, 4 *נמרטו כְּנָפֵיהָ* if the wing-feathers are plucked out, v. נִצָּה. Ib. 7 *כל עיש לוי ארבע* . . . *that* (locust) which has four feet and four wings . . ., and whose wings cover the larger portion of its body (is clean); a. fr.—2) *border, lap*. Sifré Num. 115 *בן הכ' v. גְּרִילָהּ* II. Ib. *מצות כ'* the law concerning the borders of garments (Num. XV, 38).—*Pl.* as ab. Lev. R. s. 18; Koh. R. to XII, 3 (ref. to *הרארה* ib.) *אלוי בְּנָפִי* those are the laps (extreme ends) of the lungs. Hull. 45<sup>a</sup> *התחתונה כנפי ריאה התחתונה* 45<sup>a</sup> the borders of the lowest lung (of the animal suspended by its feet).—Euphem. for *a woman's lap (pulenda)*. Yeb. 4<sup>a</sup>; 49<sup>a</sup> (expl. Deut. XXIII, 1) *שראה אביו כ'* the lap which his father has seen, i. e. any woman with whom his father has had sexual connection.—3) *cover*. Pesik. Zakh., p. 29<sup>a</sup>; Pesik. R. s. 12; Tanh. Ki Thetsé 11 (ref. to בָּנָה, Is. XXX, 20) . . . *כל זמן כ' מכסה וכו'* as long as the seed of Amalek survives, it is as if a cover hid the face (of Divinity) &c.—4) (*pl.*) *hands, arms*; (of animals) *shoulders, fore-legs*. Pes. VII, 11 (84<sup>a</sup>) *כנפי* the cartilaginous tops of the fore-legs. Y. Naz. VI, 55<sup>c</sup> bot. (ref. to Num. VI, 19) *וכ' בין שיש לו כ' וכ'* whether or not he has hands (to receive the offerings; Bab. ib. 46<sup>b</sup> *הפְּיָם*). Tosef. Dem. II, 11 *מקבלין לכ' כ'* we accept a *haber* (v. הָבֵר), if he promises to observe levitical cleanness of hands; Bekh. 30<sup>b</sup>. Y. Dem. II, 23<sup>a</sup> *top לכ' כ'* מקריבין לכ' *כ'*. Ib. *כ' אלישע*—מְדָה. v. מְדָה the laws concerning hands, &c., v. מְדָה *כ' בעל* one Elisha, a *haber* observing cleanness of hands. Y. Ber. I, 4<sup>c</sup> bot.; Sabb. 49<sup>a</sup>; 130<sup>a</sup> (legendary origin of the surname).—Lev. R. s. 32 *כ' בעל* the winged angel.—5) *curved attachments, handles* &c. Kel. XI, 6; Tosef. ib. B. Mets. I, 7, v. סִימְפּוּנִיָא. Kel. XIV, 4 *כ' המקבלות וכו'* the curves on the harness for holding the reins; ib. 5 *כ' לניז* for ornament.—Transf. *השכינה* or *divine protection*; *הש'* under the wings of divine Majesty, i. e. *belief and faith in God, Jewish religion*. Lev. R. s. 2 *הש' כ' חזש'...* להכניסו חזח כ' *הש'* *כ' חזש'* we must reach out a hand to him (the proselyte) in order to take him in &c. Mekh. B'shall, Amalek, s. 2 *מחרח בְּנִפְיָהּ* . . . *לאבר* to lead thy people away from the faith in thee.—Ruth R. to II, 12; a. fr.

בָּנָה II, בְּנִפְיָא ch. same, 1) *wing, lap*. Targ. I Kings VI, 24; a. fr.—Targ. Zech. VIII, 23; a. fr.—B. Mets. 85<sup>a</sup> *פשיט 5<sup>a</sup> בכנפיה דרבו* in the lap of Rabbi's garment. Sabb. 5<sup>a</sup> *פשיט 5<sup>a</sup> כנפיה וכו'* he spread the lap of his garment and received it. B. Bath. 12<sup>b</sup> *בכנפיה דאבוי* on her father's lap. Ib. 58<sup>a</sup> *בבְּנָפָה דשרה* in Sarah's lap; a. fr.—[Euphem. Targ. Deut. XXIII, 1, v. preced.]—Transf. *protection*. Targ. II Esth. IX, 14.—*Pl.* בְּנִפְיָהּ, בְּנִפְיָא, בְּנִפְיָהּ. Ib. Targ. Ez. XVII, 3. Targ. O. Num. XV, 38; a. fr.—[בְּנִפְיָהּ, constr. בְּנִפְיָהּ. Targ. Y. II ib., emend. by Bxt., ed. בְּנִפְיָהּ.]—2) *בָּנָה* name of an unclean *bird*. Targ. O. Deut. XIV, 13 (h. text *חראה*).

בְּנִי m., pl. בְּנִיָּים בְּיָ, =next w. Y. Meg. I, 70<sup>a</sup> bot., v. next w.

בְּנִיָא, בְּיָ I m. ch. name of *a shrubby tree, Christ's-thorn* or *lote* (Greek adapt. *λόνναρος*, v. Löw, Pfl., p. 283 sq.). Meg. 6<sup>a</sup> Kinnereth is Ginnosar (Gennesareth) and why is it called Kinnereth כְּנִיָא פִירְהָא ככ' משום דמריקי פִירְהָא ככ' because its fruits are as 'sweet as those of the Kinnara; [Var. quot. in Ar. כְּנִיָא ככ' as sweet as the sound of the *lute*; Ms. O. כְּנִיָא דכ']. Y. ib. I, 70<sup>a</sup> bot. (hebr.) *מגדלות פִיָּרִים* because they produce *Kinnars*. Pes. 111<sup>b</sup> *טולא דכִינורא* Ms. M. (ed. דכנורא, Ms. M. 2 *דכנורא*; Ms. O. דכנורא, v. Rabb. D. S. a. l. note) the shade of a *K*. B. Bath. 48<sup>b</sup> *חלא לפאפי אכ' Tabi* suspended P. on a Kinnara (to force him to sell a field of his; for oth. opin., v. comment.).—*Pl.* בְּיָרִי בְיָ, Ber. 40<sup>b</sup> *כ' רימין* Ar. a. Ms. F. (v. Rabb. D. S. a. l. note 30; ed. בנרי) *Rimin* (Dem. I, 1) means *K*.

בְּנִיָא II, בְּנִיָא, *lute*, v. בְּנוּדָא. בְּנִיָּוָה, Gen. R. s. 45 Ar., v. בְּנִיָּוָה.

בְּנִיָא, בְּיָ (b. h.) pr. n. *Kinnereth* (Gennesareth), name of a town and of a lake in Galilee. Meg. 6<sup>a</sup>; Y. ib. I, 70<sup>a</sup> bot., v. בְּנִיָא.

בְּנִשׁ =פִנָּס, *Hithpa.* חִתְּבִנְשׁ. Cant. R. to I, 3 *מחִבְנִשִּׁין* 3, v. פִנָּס.

בְּנִשׁ ch. (v. preced.) 1) *to gather, collect; to gather in*. Targ. Eẓ. XXXV, 1 (ed. Amst. בְּנִשׁ). Targ. Koh. II, 8. Targ. Is. XXIV, 22; a. fr.—Y. Maas. Sh. IV, end, 55<sup>c</sup> *לית 5<sup>c</sup> thou shalt not harvest*; a. fr.—2) (emp. גַּבַּב) *to rake together, to sweep*. B. Mets. 85<sup>a</sup> *קִנְשָא בירא* Ms. M. (v. Rabb. D. S. a. l. note) was sweeping the house. Hull. 60<sup>a</sup> *אחא . . . קִנְשִׁיה* a blast of wind came and swept it (the store of provision) into the sea.

*Pa.* בְּנִישׁ same. Targ. Mic. II, 12; a. e.—Lev. R. s. 25 *היא מְבִנְשָא להון* she calls the chickens together. Y. Ber. IX, end, 14<sup>d</sup> *דמְבִנְשִין* v. בְּנִר; a. e.

*Af.* אִתְבְּנִישׁ same. Targ. Ez. XI, 17 (ed. Lag. אִתְבְּנִישׁ *Pe.*); a. e. *Ithpa.* אִתְבְּנִישׁ, *Ithpe.* אִתְבְּנִישׁ *to be gathered, to be called in; to retire*. Targ. Jud. XII, 1 (ed. Wil. שׁ . . .) Targ. Gen. XXV, 8. Targ. Jer. XLVII, 6; a. fr.—Koh. R. to IX, 10 *כל אִתְבְּנִישִין כל קרייהא וכו'* all the towns (people) met to mourn for him. Tanh. Ki Thetsé 4 *לצדיקא דא' 4* *טב ליה לצדיקא* (not *לצדיקא*) it is better for the righteous man to be gathered in (die) in peace; Pesik. Zakh., p. 23<sup>a</sup> *טב ליה לחורא* סבא דמחִבְנִישׁ וכו' *מחִבְנִישׁ* בשלם 82\*.

**בְּנֵי־שָׂאן**, **בִּי** f. (preced.) *gathering, people*. — Pl. **בְּנֵי־שָׂאן**.  
**בִּי**. Targ. O. Gen. XVII, 16 (Y. **בְּנֵי־שָׂאן** m.; h. text **גוֹיִם**).

כְּנִישָׁה, v. כְּנִישָׁה.

**כִּנְתָּא** f. (כנך) *winding, convolution*, 1) (sub. מַעֲרֵא) *ileum*, the third division of the small intestines. Hull. 45<sup>b</sup>; 113<sup>a</sup>, v. הֲרִירָא. Gitt. 69<sup>a</sup> פִּנְיִירָא כ' the ileum of a first-born.—Yalk. Koh. 97<sup>b</sup> (counting ten stations of the digestive process) לִכְנֵא מַעֲרָא עֵבֶה מְכֻרָבָא from the large winding (jejunum) to the ileum (corresp. to רִירָא) (Suk. Lev. R. s. 3, a. Koh. B. to VII, 19). [Koh. R. l. c. מַעֲרָא some ed., read כִּנְתָּא.—] 2) (cmp. אֶמְבִּיקָלִון, פִּרְךָ) *wrapper* of loosely woven matting. Succ. 20<sup>b</sup> לִבְּרִירָא אֶר. (ed. לִכְרִי, Ms. M. לִבְרִי; v. Rabb. D. S. a. l. note) are fit for baling fruits. Keth. 105<sup>b</sup> כ' פִּרְרִי a bale of fruits, דְּגִלְרִי of small fish.

כְּנֵתִי, a word in a charm formula. Yoma 84<sup>a</sup> ב' כְּנֵתִי (קנני קנני קלירוס Ms. M.).

כֶּסֶם, Num. R. s. 1 נאֵה כֶּסֶם, read אֶכְסֵיָא, v. Tanh. B'midb. 2.  
—Sabb. 67<sup>a</sup>, v. כֶּסֶם יִירָה.

פֶּסֶם, פֶּסֶם, v. פֶּסֶם, פֶּסֶם a. גִּבֶּם.

כַּס, כֶּס, *cup*, v. כִּס, כָּסָה.

כָּסָה I to cover, v. כָּסֶה II.

נָחַם II *to reprehend*, v. פָּחַם a. פָּחַן.

**כַּסָּא, כַּסָּא, כַּסָּא** m. ch.=h. כַּסָּא, *cup, calyx*. Targ. Gen. XL, 11; a. fr.—Targ. I Kings VII, 26; a. fr.—Targ. II Sam. XLII, 3 כַּסִּיהָ ed. Lag. (כַּסִּיהָ).—Ber. 28<sup>a</sup>, v. יִכְרָא. Ib. 51<sup>b</sup>, בְּרִיקָא. Y. Hag. II, 78<sup>a</sup> bot., בְּרִיקָא. כַּסָּא וְכַסָּא v. ברִיקָא אֶת כַּסָּא v. out of a cup of sharp-edged glass drink quickly (ere it cut your lip); [Y. Bets. II, 61<sup>a</sup> top כַּסָּא וְכַסָּא; Y. Maas. She. v, 56<sup>c</sup> top כַּסָּא, Meiri to Bets. 20<sup>b</sup> כַּסָּא; a. fr.—Pl. כַּסָּא, כַּסָּא, כַּסָּא, כַּסָּא, Targ. Jer. XXXV, 5.—Y. Nidd. II, end, 50<sup>b</sup> כַּסָּא כַּסָּא (not אֶת אֶת . . .) Tiberian glass cups (transparent). Pes. 110<sup>a</sup>; a. fr.—כַּסָּא (כַּסָּא) = h. כַּסָּא (כַּסָּא), v. ברִיקָא. Lev. R. s. 3; [Koh. R. to VII, 19 (of the human body) ברִיקָא כַּסָּא, by mistake borrowed from Lev. R. l. c.; v. Yalk. Koh. 976].

כֶּסֶא II m. (כֶּסֶס) 1) *fodder*, v. בִּרְסָהּ II.—2) *hash*. 'ב.  
דְּהָרְסָנָא, v. הִרְסָנָא.—*Pl.* כֶּסֶי. Ab. Zar. 38<sup>a</sup> ed.

**כסא** m. (B. h.; an adapt. and contr. of בִּרְסֵיטָא *bolsters*, *chair*, *throne*. Tosef. Bets. III, 11. Ib. 17 אֵין יוֹצֵאֵין בְּכֶסֶּה *not to be carried out on a sedan chair (on Holy Days)*; Bets. 25<sup>b</sup>. Ib. מֶה אֲחוּךְ בִּירָה *what is your opinion about carrying a person on a chair* &c.?—Kel. XXII, 3 שְׁלֹפֵי קִרְדֵּיָא הֵב *the bolster in front of the cathedra (a kind of footstool)*. Ib. 4, v. חֲפֵי, a. fr.—כִּסֵּא הֵב *the throne of Divine Majesty*. Hag. 13<sup>a</sup>; a. fr.—כִּלְ הֲדִין *the throne of Divine judgment*; מֵרַחֵם *mercy-seat*. Lev. R. s. 29 וְכִלְ הֲדִין וְכִלְ *I rise from the throne of judgment and seat myself on the throne of mercy*; a. fr.—Euphem. בִּירָה הֵב *privy*. Tam. I, 1 בִּירָה הֵב *a chaste privy*. Ber. 25<sup>a</sup>; a. fr. — *Pl.* כְּסֵאוֹ.

פְּסִיחִין; פִּי, with suff. פְּסִיחָא. Ex. R. s. 31; a. fr.—Tosef. Kel. B. Mets. X, 6 הַכִּסִּיּוֹת שֶׁבִּבְרִיתָא (not חבלי) the (stationary) seats in public courts. Pesik. R. s. 23-24 עָמְדוּ מִכְסֵּיהֶם arose from their thrones.—[Zab. IV, 4 כְּסֵאוֹת, v. פֶּסֶת.]

**בָּסֶסֶת, בָּסֶסֶת** m. (בָּסֶסֶת I) *mark, distinction; marked, appointed time*. Lev. R. s. 29; Pesik. Bahod., p. 153<sup>a</sup> (ref. to Ps. LXXXI, 4) וְכִי כָל הַחֲדָשִׁים אֵינָן חֲדָשִׁים אֶלָּא בֵּי' 'on the New Moon', are all other new moons no New Moons (festive days)?; but (therefore is added) *bakkesé*, on the distinguished (month), v. בָּסֶסֶת I. [Pirké d'R. El. ch. VII, end, a.Bets. 16<sup>a</sup> our w. is taken in the sense of *cover*.]

בִּסֵּן, v. כִּסֵּן.

פִּיֶּסֶטֶיִן, פִּיֶּסֶטֶיִן v. פִּסְטֵיִן, פִּסְטֵיִן

פּוֹסֵטֶר, v. פֶּסֶטֶר.

בְּשִׁדָּה, v. פְּסִדָּה.

כסא, v. אבא.

פֶּסַח, v. פֶּסַח.

בס"י v. פסד.

כֶּסֶף, v. כִּסּוּתָא.

בִּיט' v. כְּסוּיָה

בְּסִי, v. בְּסִי.

בִּירֵס' v. sub, פִּסְרִיָא, פִּסְרִי

**פסוּל** *m.* (denom. of פָּסָל) *an animal with a deformed hip.*  
 Bekh. VI, 7 (40<sup>a</sup>) שֶׁאֵחָת מִרְכּוּזֶיהָ גְבוּרָה (Talm. ed. גְּבוּרָה, *corr. acc.*) a *kasul* is one whose one hip is higher than the other. Ib. 40<sup>a</sup> כִּי שְׂרָגְלוֹ אֶחָד זָכָה a *k.* is he whose one foot is seated in the loin and the other over the loin; Tosef. ib. IV, 10 אִיזְרוֹ פָּסוּל (*corr. acc.*).

בְּטִיטָא v. בְּסִיטָא.

**פֶּסֶסְמֶרָא** f. *balcony*, v. בַּצֹּמֶרֶה a. גִּיזְטֶרָא.

פֿרײַד' v. פֿסוֹפּא

אֶבְסוֹרִיָּה v. כְּסוֹרִיָּא

**בְּסוּתוֹ** f. (b. h.; בְּסָה II) *cover, clothing*. B. Bath. 9<sup>a</sup> אֵין לְבָשׁוֹת we must not investigate in the case of a poor man asking for clothes; Y. Peah VIII, 21<sup>a</sup>, v. תְּקַח. Tam. I, 1 וּמְכַסִּין בְּבִצְמָן and covered themselves with their own (private) garments; a. fr.—[Y. Hag. II, end, 78<sup>a</sup> וְאֵין לְבָשׁוֹת, read בְּבִצְמָן, יִבְלֵן].

**כְּסִי, כְּסִיָּה** f. ch. same. Targ. O. Ex. XXII, 8 כְּסִי ed. Berl. (oth. ed. a. Y. כְּסִי m.). Ib. 25; a. fr.

**כָּסַח** (b. h.; emp. כָּסַס) to cut down, clear (of thorns, bushes &c.); to trim. Cant. R. to I, 1; Gen. R. s. 12; (Koh. R. to II, 12 כָּסַח *Pi.*). Gen. R. s. 49 כָּסַח וְכָּכָה like a

seythe cutting thorns and not being satisfied &c.; a. fr.—Part. pass. כְּסִיתִי, pl. כְּסִיתֵינוּ. Y. Maasr. II, 50<sup>a</sup> bot. כְּסִיתֵנוּ כ' קוצין (not כְּסִיתֵנוּ) I cut mowed thorns, i. e. I only put to death doomed culprits; Pesik. B'shall., p. 92<sup>a</sup> כֹּסִים כֹּסִים (corr. acc.), v. כֹּס II.

*Pi.* כִּסְתָּם same. Kil. II, 5 'אם נכש או' if he weeded or cut. Shebi. II, 10 מִן מִקְשְׁתֶּיךָ אֵין you must not cut (trim) rice plants (in the Sabbath year). Y. Shek. V, beg. 48' הִרְאֵנוּם הִרְאֵנוּם . . . our predecessors sowed . . ., cleared . . ., yet we have nothing to eat, i. e. they did their utmost for the Law, but we do not profit by their labors. Sifra B'hucl. Par. 2, ch. V כִּסָּה, כִּסָּה ed. Weiss (corr. acc.); a. e.

כֶּסֶח ch. same. Targ. O. Lev. XXV, 3, sq.; a. e.—  
 Snh. 26<sup>a</sup>. [Y. Sabb. VI, end, 8<sup>d</sup> קריב למכסת, v. מוֹכֶסֶא.]

*Pa.* פִּסְתָּ same. Targ. Ps. LXXX, 13.

**כְּסָא** I (cmp. כְּסַד) *to make incisions, mark, count*.  
*Part. pass.* כְּסִי marked, distinguished. Pesik. R. s. 39 (ref. to Ps. LXXXI, 4, v. כְּסָא כִּי *marked* (not מִדּוּ *from* בְּכֶסֶד *in* בְּהַר שֶׁהוּא כִּי *in the month which is marked* (ביסוי) *what is bakkesē?* In the month which is marked (v. infra).

*Nif. נִפְסָה, Nithpa. נִתְפָּסָה to be marked, distinguished.*  
 Lev. R. s. 29 (ref. to Ps. l. c.) אלא אין נִתְפָּסָה אלא בכל יום חג  
 אבל all other months (or New Moon Days) not  
 marked?—But (it must be marked by) 'a festive day'  
 [read:] והלא אין יום חדש נִתְפָּסָה ויש לו חג: בתו כפי עצמו (Ar.  
 . . . חדש ונתפסה) but is not Nisan a marked month with  
 a festival? (Ans.) Its festival is separate from it (not  
 coinciding with the New Moon Day); אלא איזוהו חדש נ'  
 אבל איזוהו חג ויש לו חג but what month is there that is marked and  
 has a festival, and that on the same day?; Pesik. Bahod.,  
 p. 153<sup>a</sup>.

בִּסְמָן, v. בִּסְמָן, בִּסְמָן, בִּסְמָן

**כסוי** II (h. h.) *to cover*.—Part. pass. כְּסוּי, *f.* אדם כְּסוּתָם Gen. R. s. 52 אדם כְּסוּתָם . . . . . you have concealed from me the sight (of truth), therefore the son that you will raise will be of covered eyes (blind); Yalk. Gen. 91 כְּסוּת (corr. acc.); B. Kam. 93<sup>a</sup> בנינו כְּסוּי עינינו (v. Rabb. D. S. a. l. note). Y. Ter. VIII, 45<sup>d</sup> הַכְּסוּיִן (not הַכְּסוּיִין) the covered liquids.

*Pi.* **בִּסֶּה** *to cover, hide.* Hull. VI, 4. כ' / שֶׁחַט וְלֹא כ' לִבְסֹחַ if one slaughters and fails to cover the blood, and another person sees it, he is bound to cover it. Pes. 119<sup>a</sup> (ref. to Is. XXXIII, 18) וְהוּא הַמְכֶסֶה רִבְרִים וְכ' he who keeps secret the things which the Old of Days has covered (mysteries). B. Kam. 1. c.; Gen. R. 1. c., v. supra. Pesik. R. s. 26 מִמֶּךָ אֵיךְ מִמֶּךָ shall I conceal it from thee?—Gen. R. s. 87 פָּסְתָה פָּנֶיהָ she covered her (the idol's) face. (v. **לִיבְסֹחַ**—Part. s. 117 **לִיבְסֹחַ** *to cover* her guilt (ib. **לִיבְסֹחַ**). a. fr.—Part. pass. **מְבֹסֵס**, f. **מְבֹסֶסֶת**; *pl.* **מְבֹסֵסִים**, **מְבֹסֵסִין**. Ib. s. 52 (ref. to Gen. XX, 16 [read:] **וְהָיָה עֵשָׂא מְבֹסֶסֶת** כְּסוּת עֵינֶיהָ שֶׁהָיָה מִן הָעֵינַיִם) he (Abimelech) made a matron of her (Sarah) (giving her) 'a cover of the eyes', by which she was protected from the gaze (of men). Pes. 54<sup>b</sup> מִב' / מְבֹסֵסֶת seven things are hidden

from man; a. fr.—[Gen. R. s. 79, end **מה את מכסה ב'**, read: **ב' כיסה**, v. **ב'סא**.—Sifra B'huck., Par. 2, ch. V **ביסה**, v. **ב'סא**.]

*Nif.* בִּקְסָה *to be covered, hidden.* Snh. II, 1 (18<sup>a</sup>; 19<sup>a</sup>) הָיוּ נִבְקְסִין... וְהָיוּ נִבְקְסִין when they (who form the funeral cortege) are hidden from his view (when entering an alley), he (the high priest) appears; when they emerge, he disappears (in the alley). Cant. R. to II, 9 נִרְאָה וְהוּא רִוֵּחַ is visible and disappears again; Ruth. R. to II, 14; Pesik. Mahod., p. 49<sup>b</sup>. Num. R. s. 22 (play on מוֹרֵא וְנִבְקְסִין) הָיוּ נִבְקְסִין וְהָיוּ נִבְקְסִין they disappear from one and appear to the other; a. fr.

*Hithpa.* הִתְכַּסָּה *to be covered, clothed.* Bets. 16<sup>a</sup> (ref. to נִכְסָה, Ps. LXXXI, 4) אִיזוֹר חָג שְׂחֹרֶרֶשׁ מִתְכַּסֶּה בִּי what festival is that on which the new moon is hidden (seen only by a few)?; Pirké d'R. El. ch. VII, and כֹּל שֶׁכָּל בְּיָמָיו on the day when the moon is entirely covered. Deut. R. s. 3 אִיזֵל מִתְכַּסֶּה אִתּוֹ clothed himself at his (the fosterfather's) expense. Ib. אִיזֵל וּמִתְכַּסֶּה... כָּל all that is spent on you for eating and clothing &c. Keth. V, 8 מִתְכַּסֶּה, v. מְכַלֵּאֵת. Tam. I, 1 מִתְכַּסֶּה, v. כְּסָאֵת; a. fr.

חֲסִי, חֲסִי ch. same, *Part. pass.* חֲסִי, f. חֲסִיָּה *hidden*.  
Targ. I Sam. III, 1 חֲסִי Bxt. (ed. חֲסִי, חֲסִי; h. text יָחַד).  
Targ. II Kings VI, 8 (h. text פָּלַי). Targ. Job XXVIII, 21.  
Targ. II Kings VI, 9 חֲסִי (h. text נִחַיִּים).

*Pa.* פָּסַי *to cover, hide, conceal.* Targ. O. Gen. XXXVIII, 15 (כַּעֲסֵהוּ). Ib. XLVII, 18; a. fr. — *Part. pass.* מְקַסֵּה *unknown, remote.* Targ. II Kings XIX, 2. Targ. O. Lev. IV, 13. Targ. II Sam. XIII, 2 (h. text יִרְמִיָּהוּ); a. e. — Sabb. 156<sup>b</sup> כְּסִי רִישִׁיךָ וכו' *keep thy head covered in order that the fear of the Lord may rest upon thee.* Ib. 125<sup>a</sup> כְּסִי רִישִׁיךָ *to cover with it.* Gen. R. s. 52, [read as:] יֹאכֵל.יב.91 מִיַּיִן וְכֵסִי יִינִיךָ *and close thine eye from upon me, i. e. take the indulgence money.* Taan. 25<sup>a</sup> רְקִיעַ אֵיכָסִי *'cover thy face, O sky,' but the sky was not covered.* Hull. 87<sup>a</sup> וְיִמְכֹּס בְּחֹדֶהוּ *he may kill with one hand and cover (the blood) with the other;* a. fr.

*Ithpa.* אִתְּפָסָה, *to be covered, hidden; to cover one's self; to conceal one's self, withdraw.* Targ. Y. Gen. XX, 16. Targ. Y. Lev. IV, 13. Targ. Gen. XVIII, 14 (h. text יִפְלֶא, v. supra); a. fr.—Targ. Ps. CXXXIX, 6 מִפְּסָתָהּ. —Taan. l. c., v. supra. Ib. 23<sup>a</sup> —אִמְרֵינָא וְיִסְרֵינָא he disappeared and slept seventy years. Keth. 63<sup>a</sup> אִתְּפָסָה שְׂאֵרֵי . . . שְׂאֵרֵי borrow some garments and dress thyself; a. fr.

**כְּסִיָּה**, **כְּסִי** *hidden*, v. preced.—[כְּסִי, Tosef. Kel. B. Mets. II, 9, v. כְּסִי.]

פֶּסֶן, v. פֶּסֶן, פֶּסֶן.

כסידא, Targ. Y. Ex. IX, 31, read: בְּסִירָא, v. פֶּסֶר II.

בִּירְסוּרִי v. בְּסוּרִי טֵנָא = כְּסִימָנָא

כְּסִיּוּת f. (כָּסָה II) *covering*; כְּסִיּוּת עֵינַיִם *blindness*. Meg.  
28<sup>a</sup> אֵלֶּה כְּסוּת אֵלֶּה ב' ע' ed., v. פָּהוּת.

**כֶּסֶל** m. (b. h.) 1) (a denom. of כָּסַל q. v.) [*one with thick loins, stout,*] 1) (cmp. כָּפַשׁ) *fool, foolish, overbearing*. Y. Peah I, 15<sup>b</sup> bot.; Yalk. Ex. 415 (ref. to Prov. III, 26) דברים שאתה ב' בהם ו' in things in which thou

art foolish (ignorant), He will guard thy foot &c.—*Pl.* עשו עצמן כ' (ref. to Prov. XXVI, 6) פֿסילים they (the spies) made fools of themselves.—2) *K'sil*, the constellation *Orion* (v. Winer, Reallex. s. v. Nimrod). Ber. 58<sup>b</sup>.

**פֿסילא** ch. same, 1) *fool*.—*Pl.* פֿסיליא. Targ. Ps. XLIX, 11 (Bxt. *sing.*). Ib. XCIV, 8 (some ed. פֿסילי). [In Targ. mostly סכלא.]—2) *Orion*. Targ. Am. V, 8 (v. נִיפֿלא).—Ber. 58<sup>b</sup> פֿסלא (Ms. M. פֿסלא, Ms. F. פֿרס).

**פֿסיסמא**, **פֿסוס** (ξέστης, v. Sm. Ant. s. v.) *xestes, sextarius*, a dry and liquid measure (nearly a pint).—*Pl.* פֿסו, פֿסיסמא. Gen. R. s. 4; Yalk. ib. 5. ['Rashi' reads פֿסוֹזִיטֿאורֿ.]

**פֿספֿיא**, v. כספֿיא.

**פֿספֿוּתא** f. = פֿיסנפֿא. B. Mets. 22<sup>a</sup> כ' משום כ' (Ms. M. בחרמה פֿסנפֿא, v. Kidd. 52<sup>b</sup>).

**פֿספֿתא**, v. פֿספֿתא.

**פֿסוקביא** = פֿריא = פֿריא. Tosef. Kel. B. Mets. II, 9 some ed. (ed. Zuck. כמריא).

**פֿסורא**, Targ. Y. Ex. IX, 31, v. פֿסר II.

**פֿסותא** f. (פֿסר II) [*the covered, rare*,] 1) *coral*; 2) *coral-wood*. B. Bath. 80<sup>b</sup>, sq.; E. Hash. 23<sup>a</sup>, v. אֶלמוג; Yalk. Is. 314 סכסיהא (corr. acc.). R. Hash. l. c. כ' רבי ארמאי מסקן כ' (בדירי) of the Romans are employed for fishing corals. Ib. (describing the diving process) .. וקטר בכ' and flax ropes are tied to the coral plants &c. Keth. 98<sup>a</sup> כ' דרומי Var. in Rashi (ed. כיסרמא) corals belonging to minor orphans.

\***פֿסותא** f. a phonetic rendition of קשיתא q. v. Gen. R. s. 79 (corr. vers. after Ar. s. v. קשיתא) (they heard one woman say to another) אשאלני לי פֿסיתאָ (for קשיתאָ, meaning to say (מרגליתיד); (and furthermore) אפיק הרה lead this *K'sitta* out to pasture (meaning to say (אימרתא); [Ar. reads 'קשית'.

**פֿסבס**, **פֿסן** m. (transpos. of סכסך q. v.; cmp. פֿפֿפֿ) *pl.* פֿסבס *leather thongs* for crosswise fastening (cmp. b. h. פֿפֿ a. עֶלָּ). Sabb. 138<sup>b</sup> חגור בֿפֿסיו Ar. (Ms. O. בֿפֿסיו; ed. בֿפֿסנא, read: בֿפֿסנא; Ms. M. חגור, read: חגור בֿפֿסנא, v. Rabb. D. S. a. l.) it is permitted to stretch the milk (or wine) bag by its thongs, v. גוד. Ib. 139<sup>b</sup> בֿפֿסיהּ Ar. (ed. בֿפֿסיהּ) wrapt in a bed-curtain with the thongs attached.

**פֿספוס** m. (next w.) *rubbing*. Zeb. 94<sup>b</sup> ליה ליה כ' וכ' washing without rubbing is not called *kibbus*.

**פֿספס** (v. פֿסס) 1) *to rub, scour*. Nidd. IX, 7 יצריד one must scour with these substances three times. Sabb. 141<sup>a</sup> מֿפֿפֿסֿי מֿפֿפֿנֿי he may rub the mud off from the inside. Y. ib. VII, 10<sup>a</sup> bot. ובלבד שלא יפֿספֿס provided that he does not rub.—2) *to chew, gnaw*, v. פֿסס.

**פֿספס** ch. same, *to rub, to polish*. Sabb. 140<sup>a</sup> פֿספס, v. פֿספס. M. Kat. 10<sup>b</sup> קרמי לֿפֿפֿס to gloss fine clothes by rubbing with a substance. Zeb. 94<sup>b</sup> top אין שכשוכי לא שכשוך (quot. in Sh'ilt. d'R. Ahai s. 86; ed. ... cleansing by rinsing is permitted, by rubbing is forbidden. [Sabb. 147<sup>a</sup> כמרוזי רמחוי כמרוזי Ms. M. a. Ar., a gloss, interpreting בבלייחא].

**פֿספס**, v. פֿספֿ.

**פֿספסיוח** m. pl. (v. preced.) *makers of confusion, of strife* (cmp. Is. XIX, 2), allegorical name of messengers from Sodom (Edom), v. פֿפֿפֿ. Sabb. 67<sup>a</sup> Ms. M. (ed. כס כסרמא, read: פֿפֿפֿ).

**פֿספסיוך**, a word in a charm formula (v. preced.). Sabb. 67<sup>a</sup> Ms. M. (missing in ed.).

**פֿסל** c. (b. h.; כסס, cmp. פֿפֿא) 1) [*incision*,] *groin, loin*.—Bekh. 40<sup>a</sup>, v. פֿסול. Yalk. Gen. 133 (quot. fr. Midr. Vayisu) בכסא ימניה (corr. acc.) in the right loin.—*Pl.* כל שפֿסליו יוצאין:] Tosef. Bekh. IV, 10 [read:] פֿסליו, פֿסליו ויש להם 31<sup>b</sup> a *kasul* is one whose loins protrude. Sabb. 31<sup>b</sup> חלב על ה' Ar. (ed. פֿסלם) and yet have fat on the groins (are careless).—Transf. 2) (cmp. טפֿפֿ) *laziness, inactivity*; 3) *trust*; 4) *thought*. Yalk. Num. 742; Yalk. Ps. 819 quot. fr. Y'lamd. (v. Ar. s. v. כסל) ... מחשבתם וכ' *kislam* (Ps. LXXXVIII, 7) means their thought, as we read (Lev. III, 4, cmp. פֿלֿיה) 'that which is by the loins'; (oth. opin.) it means their inactivity, as it is said (Koh. IV, 5) &c.; (oth. opin.) בטהוין their trust as we read (Job XXXI, 24) &c.

**פֿסלא** I ch. same, 1) *ridge*. Ber. 6<sup>a</sup> (Ar. פֿסלי *pl.*), v. פֿסלי. —2) *loin*.—*Pl.* פֿסלין. Targ. Ps. XXXVIII, 8 פֿסלי (Regia פֿפֿלי).

**פֿסלא** II, v. פֿסילא.

**פֿסליו**, **פֿסליו** (b. h.; v. Schr. KAT<sup>2</sup>, p. 380) *Kislev*, the ninth month of the Jewish calendar, of thirty or twenty-nine days, beginning between the third of November and the first of December, and ending between the third of December and the second of January. Targ. Zech. VII, 1; a. e.—Sabb. 21<sup>b</sup>. Meg. Taan. ch. IX.

**פֿסמח**, v. פֿפֿ.

**פֿסן** (cmp. פֿסס) [*to scrape*, cmp. פֿפֿ II.] *to rebuke, chastise*. Targ. Y. Deut. XXI, 18; a. e., v. infra.

*Pa.* פֿפֿין same. Targ. Ps. XXXVIII, 2; a. fr.

*Af.* פֿפֿין same. Ib. XVII, 4. Ib. CXVIII, 18 מֿפֿפֿ (some ed. מֿפֿפֿ); a. fr.

**פֿיסנא**, **פֿסאן**, **פֿסן** m. (preced.; cmp. פֿפֿ I) *mud, mire* (from its white and glistening surface). Targ. Ps. XL, 3 ed. Lag. (ed. סאין, סאין, סאין; Regia פֿפֿאן). Targ. Job VIII, 11 כֿסנא ed. Lag. (ed. בֿיסנא). Ib. XLI, 22 פֿסאן Ms. (ed. פֿפֿאן, פֿפֿאן, v. פֿפֿ).

**פֿיסנין**, **פֿסנין**, v. פֿיסנין.

**פָּסַס** 1) *to cut, grind, chew, nibble*. Tosef. Ber. IV, 6 he who chews wheat grains; Ber. 37<sup>a</sup>; a. fr. —Num. R. s. 11 (ref. to אש אכלת, Ex. XXIV, 17) ... שבע seven partitions (strata) of fire were eating into one another; Pesik. Hahod. p. 45<sup>a</sup>; Pesik. R. s. 15 בוססור (corr. acc.); v. נָכַס.—2) (b. h.) *to make incisions, to mark, count*. Mekh. Bo. s. 3; Pes. 61<sup>a</sup>; Y. ib. V, 32<sup>a</sup> bot., v. נָכַס.

*Pilp.* מְכַסֵּס בשיניו 3 *to chew* &c. Tanh. Vayigg. 3 מְכַסֵּס cut (the bronze peas) with his teeth.—V. סָקֶסֶן II.

*Nithpa.* נִתְּכַסֵּס, נִתְּכַסֵּס, נִתְּכַסֵּס *to be gnawed at* (by fire), *be charred*. Y. Bets. IV, 62<sup>c</sup> bot. בשביל שלא תִּכְסֶּס (prob. to be read (התכ) that it (the log) may not catch fire.

**פָּסַס** ch. same, 1) *to cut, chew*. Yoma 81<sup>b</sup>; Ber. 36<sup>b</sup> if one chewed pepper on the Day of Atonement. Meg. 7<sup>b</sup> בעאי למיכס I should have liked to chew the plate after it; Yalk. Esth. 1059 דאיִכְסִיָּה (not (דאיִב' (v. P. Sm. 1777),] *to cut or scratch off, peel, diminish*, (v. P. Sm. 1777),] *to rebuke, chastise* (v. קָסַן). Targ. Prov. IX, 8 תבוס (ed. Lag. תבוס Af.).

*Af.* אֶכְסוּהוּ שַׁעֲרֵי 1) *to give to chew*. Keth. 77<sup>a</sup> אֶכְסוּהוּ give El. barley to chew (as to an animal, i. e. he is an ignoramus). 1b. על דא אכסור וכ' on account of this (opinion), they gave El. barley to eat in Babylonia.—2) *to rebuke, chastise*. Targ. Prov. I. c., v. supra. 1b. XXVIII, 23.

**פָּסַף** (b. h.) *to peel, whiten* (cmp. תָּסַף). —Part. pass. בְּסוּפָה, pl. בְּסוּפָה *bright*. Sifrē Deut. 13 distinguishing (of position), bright of intellect; ib. Num. 92 ובסופים.

*Hif.* הִפְסִיף 1) *to grow pale, fade, wither*. Pes. III, 5 (expl. שריאור וכ' a dough the surface of which becomes pale and wrinkled, like (the sight of) a man whose hair (שער) stands up from fright. Nidd. 47<sup>a</sup> משתַּכְסֶּיף ראשו וכ' when the centre of the oblate portion of the breast begins to be wrinkled; Tosef. ib. VI, 4 משתַּכְסֶּיף (Nif.). Sabb. 34<sup>b</sup> ה' הוזהרתו when the lower horizon becomes pale (is no longer red); Y. Ber. I, 2<sup>b</sup> bot.—Pes. 39<sup>a</sup> פניו מְכַסִּיפִין the leaves look faded (and curled); a. e.—2) *to deteriorate, fall in value*, opp. הִשְׁבִּיחַ (cmp. תָּסַר). Arakh. 30<sup>a</sup> ויה' ועמד על מנה and fell until it was worth only one Manah. Keth. 80<sup>b</sup> תִּכְסֶּיף שְׂמָה the soil may deteriorate (through neglect); a. e.—3) *to put to shame; to frighten, to alarm*. Ex. R. s. 35 (play on פָּסַס, I Chr. XXIX, 4) שרייה it alarmed all gold-workers (emptying their shops); Cant. R. to III, 10; Y. Yoma IV, 41<sup>d</sup> top spread alarm among all the shops of &c. *Nif.* נִפְסִיף *to grow pale* &c., v. supra.

**פָּסִיף** I, **פָּסִיף** ch. same, *to feel ashamed, frightened*. Targ. Y. Num. XII, 14 (h. text הבלם); a. e. —Arakh. 16<sup>b</sup> דליִבְסוֹן זרעיה וכ' that the seed of Rab should be put to shame through me. Taan. 22<sup>a</sup> מילתא להו וכ' Ms. M. 2 a. Rashi (Ms. M. 1 only ויכסיף להו, ed. ויכסיף *Ithpe.*) and the gentlemen (you) felt abashed to tell us; a. fr.—[Targ. Ps. XLI, 7 יכנה some ed., read: יכנה, v. יכנה I.] *Pa.* אֶכְסִיף 1) *to frighten; to put to shame*. Targ. Ps. XLIV, 10; a. fr.—Kidd. 81<sup>a</sup> פְּסִיפְתִּינִי (פָּסַפְ) thou didst

frighten us (by a false alarm). Hag. 5<sup>a</sup> ויכְסִיפְתִּיהּ and thou didst put him to shame; Koh. R. end וכְסִיפְתִּיהּ Sabb. 3<sup>b</sup> ... כספתיאס ... לאי לאי for if he were not a great man, thou mightst have put him to shame, for he might have given thee an inappropriate reply. Hor. 13<sup>b</sup> מְכַסִּיפִיהּ לי Ms. M. (ed. כְסִיפְתִּינִי, corr. פְּסִיפְתִּינִי) you might have put me to shame; a. e.—2) *to reduce in value, to cause deterioration*. Keth. 104<sup>b</sup> מְכַסִּיפִי (or מְכַסִּיפִי) they (the heirs) will neglect it (instead of improving).—[3] *to feel ashamed*. Targ. Ps. LXXIV, 21 מְכַסִּיף (prob. to be read: מְכַסֵּס or מְכַסֵּס, part. pass.).]

*Ithpa.* אִתְּכַסֵּה, אִתְּכַסֵּה, אִתְּכַסֵּה *to be made pale, to be frightened, to be put to shame*. Targ. Job VI, 20; a. e.—Kidd. I. c. ולא ריבספו מיני וכ' it is better that you of the house of Amram be frightened through me in this world, than that you should be ashamed of me (as a sinner) in the world to come. B. Bath. 111<sup>a</sup>; Ab. Zar. 36<sup>a</sup> איב' he felt alarmed. Taan. 25<sup>a</sup> אִתְּכַסֵּפָא ועיילא וכ' (missing in Ms. M.) she felt abashed and went &c.; a. fr.

**כָּסָה** m. (b. h.; preced. wds.) *silver*; (sub. מעה) *a silver piece, M'ah* (one sixth of a Denar, v. Zuckerm. Jüd. Münz. p. 15; p. 33, note 203); in gen. *money, value*. Kidd. I, 1 בכ' by (handing to her) an object of value. Yeb. 63<sup>b</sup> שמוזריו whose livelihood depends on his money (a money-lender). Shebu. VI, 1 כ' הטענה שרי the claim must amount to no less than two M'ah. Tosef. Keth. XIII (XII), 3 בבל כ' the Babylonian silver standard; כ' א' the Palestinean &c. Ib. צורי זה ירושלמי כ' הוא כ' צורי זה wherever the Torah speaks of *Kesef* (as fines), it must be paid according to the Tyrian standard ... that is the Jerusalem *kesef* (eight times the provincial *kesef* (v. Zuckerm. I. c.); a. v. fr.—*Pl.* בְּכַסִּיָּם. B. Mets. 42<sup>a</sup>; Pes. 31<sup>b</sup> כ' אין להם שמירה וכ' coins given in trust are not duly guarded unless they are buried in the ground. Y. Yoma IV, beg. 41<sup>b</sup> ובכ' בשלשה ... by three methods was the land of Israel divided, by lots, by the Urim and Tummim, and according to the value of property; a. e.

**כָּסָה** II, **כָּסָה** I ch. same. Targ. Gen. XX, 16. Ib. XLIV, 8; a. fr.—Y. Kidd. I, 58<sup>d</sup> יִקְרָא Y. Bicc. III, 65<sup>d</sup> top appointed to office for money. B. Kam. 87<sup>a</sup> אפורה Ms. M. he lessened her value; a. fr.—*Pl.* פְּסִיפְתִּיהּ Targ. Gen. XLII, 25; 35.—Y. Bicc. I. c. לא בכ' was it not through gifts of money that he was appointed?

**כָּסָה** II (in Nabatean dialect)=חָסָה. Y. Ned. I, 37<sup>a</sup> a. e., v. חָסָה II.

**כָּסָפִי** or **כָּסָפִי** m. (denom. of פָּסַף) *silver-smith*.—*Pl.* פְּסִיפִין, פְּסִיפִין Succ. 51<sup>b</sup>. Cant. R. to V, 5.

**כָּסִיפָא** (b. h.) pr. n. pl. *Casifia*. Lev. R. s. 5 (ref. to ארץ רחבת ידים, Is. XXII, 18) כ' (some ed. כְסִיפָא, v. Rasli to Is. I. c.) that means the exile to C.

**כָּסִיפִי**, **כָּסִיפִי** f. (denom. of פָּסַפְ) *money-chest*. B. Kam. 62<sup>a</sup>. Hull. 133<sup>b</sup>.

אכספתיאס, v. כספתיאס.

**כֶּסֶרָא**, Targ. Job XVIII, 13 ed. Lag., read: בְּסָרָא or חֲקוּקָא מִשְׁבִּיחַ *as meal*, a gloss to מִשְׁבִּיחַ.

**בָּסֶתָּ** f. (b. h.; denom. of בָּסֵס) 1) *bag, bolster, cushion*. Mikv. X, 2 עור וּחֲב' של עור mattress and pillow cases of leather; כ' עגולה a round cushion (closed all around). Ber. VIII, 3; Tosef. ib. VI (V), 3 על הַב' on the cushion (whereon the diner reclines); a. fr.—*Pl.* בְּסִתּוֹר. Gitt. 56<sup>a</sup>. Kil. IX, 2; a. fr.—בְּסִיּוֹת, בָּסִיף, Tosef. Zab. IV, 4 ח' מוטל על ח' stretched on five (separated) bolsters; Zab. IV, 4 (Talm. ed. בסאית, ed. Dehr. כסיוור. — 2) (trnsf.) *thick flesh*. — *Pl.* בְּסִתּוֹר. Bekh. 45<sup>a</sup> ב' calves. Gen. R. s. 17; Koh. R. to III, 19 כסות כ' thick flesh of the ischium; Yalk. Koh. 969 כסות (corr. acc.).—3) חֲב' *Hakkeseṭh*, surname of one Ben T'sit-sith. Gitt. l. c. [בסת, Sifra B'huck. Par. 2, ch. V, v. בָּסֶתָּ.]

**כַּעֲבִין, כַּעֲבִין**, v. בָּעָךְ.

**בְּעוֹסִים** m. (part. pass. of בָּעַס) *an excited serpent*. Sabb. 62<sup>b</sup> (play on רַעֲסָנָה Is. III, 16) כֹּאֲרִים בְּכ' they caused lust to seize their (the men's) hearts (as hot as) as the venom of the excited serpent; (older eds. נֹחַשׁ כֹּאֲרִים נֹחַשׁ; Ms. O. של עכנה, Ms. M. בננורח. Yoma 9<sup>b</sup>; Yalk. Is. 264.—V. בָּעַס.

**פְּעִירוֹתָא** f. (בָּעַר) *ugliness, repulsiveness*. Y. Gitt. IX, end, 50<sup>d</sup> כ' לִירֵא even this very thing (neglect of toilet) will make her repulsive (in her husband's eyes); Sifra M'tsora, end (נבנס חרברי לירי איבוח) Esth. R. to I, 3 (opp. נִיִּי).

**פָּעֵן** m., *pl.* בְּעֵכִים, formed like עֵכֶד (transpos. of כַּעֲבִין, = בְּעֵכִין, *pronged and lengthy unleavened cakes*. Tosef. Hall. I, 7 כ' עֲשֵׂאֵהּ if he shaped 'the dogs' dough' into prongs, opp. לִימּוּדִין Y. ib. I, end, 58<sup>a</sup> כַּעֲבִין (corr. acc.); Ber. 38<sup>a</sup> top כַּעֲבִים a. לִימּוּדִין Ms. M. (ed. כַּעֲב' a. כְּלִימּוּדִין. Pes. 48<sup>b</sup>.

**פַּעְכָּא**, pl. בְּעֵכִי same. Ber. 42<sup>a</sup> top כ' רִיפִי Ar. (ed. only רִיפְרִי, Ms. F. רִיפְרָא; Var. in Ar. בָּעִי).

**כַּעֲכַע**, v. בָּעַעַע.

**בָּעֵן** (contr. of בְּעִיָּן, v. בָּדִין) *now*. Targ. O. Num. XXIV, 4; 6 (Y. בִּדּוֹן, h. text עֲרֵהוּ). Targ. II Sam. III, 8 מִכ' (b. text I הוּיָנָה כִּי הוּיָנָא בִּרַם כ' וְכ' 1 Cant. R. to I, 1 (הוּיָם a. fr.—Cant. R. to I, 1 I was (king) when I was, but now I am no more.

**בָּעֲנָתָא** adv. (עֲנִי) *correspondingly, and so forth*, i. e. and as the corresponding titles may be. Ezra IV, 10; a. e.—Ib. 17 וְכָעֲרָא.

**בָּעַס** (b. h.) [*to be dark, hot*, emp. רֹחֲמִין] 1) *to be angry, displeased*. Ber. 61<sup>b</sup> top, v. III. Tem. 16<sup>a</sup> (play on whoever saw her became displeased with his own wife. Ned. 22<sup>a</sup>, a. fr. כֹּלֵיִס על וְכ' (עֲבָסָה allows himself to be carried away by his wrath. Ex. R. s. 45 כ' מַדְרִיגָה שֶׁבָּעָסָהּ a matron (queen) that was angry with the king's daughter; a. fr.—Part. pass. בָּעֵס, f. בָּעוֹסָהּ. Ib. כ' כְּשִׁיחִי פָנֶיךָ כ' וְכ' *pl.* בָּעוֹסִים. f. בָּעוֹסָהּ when thou shalt be angry, I shall conciliate thee &c.; (Tanḥ. Ki Thissa 27 כַּעֲסָה אֲנִי כַּעֲסָה; a. e.—V. בָּעֵס. —\*2) *to*

*grow hot in the stomach, to ferment, swell*. Gitt. 70<sup>a</sup> (מִלּוּאָךְ Ar. (ed. לִכְשֶׁחֲכַעוֹס תַּעֲמִיד על מִלּוּאָה when it (the food) swells, it will just fill the capacity of thy stomach.

*Hif.* חִיפּוֹ *to provoke to anger*. Deut. R. s. 3. שָׂחָם עֲתִידִים *that they are going to provoke me* (through idolatry). Ab. V, 2 חִיפּוֹ מְכַעֲסִין וְכ' were constantly provoking (the Lord). Snh. 27<sup>a</sup>, a. fr. לִחְכָּעִים in a spirit of defiance, v. מִיָּמֵר; a. fr.—Imper. אֲכַעֲסִים (for חֲכָעִים. Ruth R. end (ref. to Ps. IV, 5) וְלֹא תִחַשָּׂא א' יִצְוֹךְ וְכֵן תִּתְּנֵהוּ let thy tempter rage, but sin not; but the Rabbis say, arouse thy (good) inclination to indignation, and thou shalt not sin. [Midr. Till. to Ps. l. c. וְאַל יַחֲבִיאֲךָ weaken thy tempter (by ascetics) &c.; Yalk. Ps. 627;—Pesik. Shubah, p. 158<sup>a</sup> אֲכִיפַס, corr. acc.]

**בָּעֵס, בָּעֵס** ch. same. Targ. Ps. CXII, 10.—Y. Ber. VII, 11<sup>b</sup> bot. מִלֵּבָא וְכ' King Jannai heard of it and became angry; Gen. R. s. 91; a. fr.—[Targ. Y. Gen. XXXVIII, 15 בָּעֵיסָה אַפִּין angry-looking, morose (h. text prob. a. corrupt. of בָּסִיָּתָא, and רִירִים, at the end of the sentence, to be read חֲכִים; emp. Gen. R. s. 85].

*Af.* אֲכַעֲסִי *to provoke to anger*; קָרַם (עִבְרִיא) *to act provokingly, defiantly against*. Targ. Y. II Deut. XXXII, 19. Ib. 21.—Esth. R. introd. עִבְרִיהוֹן וְכ' when the beloved children (Israel) defied &c.; (Yalk. Esth. 1044; Yalk. Job 920 אֲרִיגִיו).

**בָּעַס** m. (b. h.; preced.) *anger, grief*. Tosef. Yeb. VI, 6 if she had been living on bad terms with her husband; Yeb. 42<sup>b</sup>; Keth. 60<sup>b</sup> בַּעֲלָהּ v. עֲבָרָהּ, 47<sup>a</sup> Ex. R. s. 45 וְכ' בְּשִׂאחֶיהָ בְּכ' וְכ' אֵם ב' 18 Ab. IV, 18 do not try to pacify thy neighbor while he is excited. Sifré Num. 157, v. פָּלַל; a. fr.

**פַּעְסָא** ch. same. Targ. Y. II Deut. XXXII, 19. Ib. 27.

**פָּאָר, פָּאָר** (emp. בָּעַס) *to be dark, ugly, repulsive* (emp. בְּעוֹרִין, בְּעוֹרִים *pl.*; פְּעוֹרָהּ; f. פָּעוּר, פָּעוּרָא).—Part. pass. אֲיֻכְמָא לְפִיכָךְ . . . כ' *ugly, ungainly*. Gen. R. s. 36 א) בָּא' בְּעוֹרִיו therefore shall this man (thou) be ugly and black. B. Kam. IX, 4 (100<sup>b</sup>) כ' צַבְעוּ v. עֲבָעוּ Esth. R. to I, 12 if they find me ungainly. Cant. R. to V, 11; a. fr.—ב) *unbecoming, indecent*. Y. Keth. VII, 31<sup>c</sup> top חֲרַבְרָא חֲצֵאָא כֹּא' חֲרַבְרָא חֲצֵאָא that is indecent conduct, and cause for divorce; (Yeb. 24<sup>b</sup>, sq. מְכֻעֵר). Gen. R. s. 60 כ' לֹאִישׁ וְכ' for it is unbecoming for a man to walk behind a woman. — c) (emp. חֲרִירָא) *not evident, strange, implausible*. Hull. 115<sup>b</sup>; 117<sup>a</sup>; Kidd. 9<sup>b</sup> כ' כְּעוֹרָהּ זִי שְׁשֵׁנָהּ וְכ' is what R... taught to be rejected?—Tosef. Kel. B. Bath. II, 2 מִזִּי טִימָא וְכ' something more strange than this (or more inappropriate to be used as a seat) did R... declare unclean.

*Pi.* מְכַעֲרָא *to make or declare repulsive*.—Part. pass. מְכַעֲרָא, f. מְכַעֲרָהּ; *pl.* מְכַעֲרִין, &c. Keth. 105<sup>a</sup> מ' הוֹדִינִי בְּעוֹרִי=מְכַעֲרִיּוֹת, מְכַעֲרִין *pl.* מְכַעֲרָהּ f. contemptible is the judge who receives fees for giving judgment. Yeb. 24<sup>b</sup>, sq., v. supra. Yoma 86<sup>a</sup> מִכְּ דִּרְבִּיּוּ are his ways!; a. fr.

*Hithpa.* חִתְּפָא *to appear ugly, become ungainly*. Gen. R. s. 17 הִתְּפַעֲרָתִי בְּעִינֵיּוֹ I appeared repulsive to him. Ib. s. 45 מְחַפְּעָרָהּ she becomes ungainly and is neglected. Cant. R. to II, 14 וּמַחֲעֵבָהּ v. מַחֲכ' v. חָעַב.



כָּעַר ch. same; *Pa.* כָּעַר, part. pass. מְכַעֵר, f. מְכַעֵרָא *repulsive, ugly*. *Naḥ.* III, 6 (h. text כָּעַר).—*Keth.* 60<sup>b</sup> bot. (אֲרוֹמְכֵי בְנֵי מְכַעֲרִי) ugly children (differ. from מְכַעֲרִי).

כָּעָה, v. כָּעָה.

כ"ף *Kaf*, the eleventh letter of the Alphabet. *Lev.* R. s. 19, v. בִּי"ח; a. e.—*Pl.* כָּפִין. *Sabb.* 103<sup>b</sup>, v. בִּי"ח.

כָּפָה, v. כָּפָה.

כָּפָה, v. כָּפָה.

כָּפָה c. (b. h.; כָּפָה) [*something arched, hollow*,] 1) *palm of the hand, hand*.—*Du.* כָּפָה. *Y. Ber.* I, 3<sup>c</sup> bot., v. חֲטָה. *Naz.* 46<sup>b</sup>, v. כָּנָה; a. fr.—כָּפָה to raise the hands, to pronounce the priestly benediction. *Ber.* V, 4 אַתְּ כָּפִי אַתְּ כָּפִי לא ישא את כָּפִי אַתְּ כָּפִי must not pronounce &c.; a. fr.—2) *sole of the foot*. *Du.* as ab. *Hull.* 70<sup>b</sup> כָּפָה animals walking on soles (having no split hoofs, *Lev.* XI, 27).—*Transf. glove; sole of the shoe*. *Kel.* XXVI, 3 קוֹצִים (כָּפָה לִקְצִי) (R. S. 8. *the thorn-pickers' glove*. *Tosef. ib.* B. Bath. IV, 5 רֹב כָּה אַחַת, the larger portion of one sole; כָּה אַחַת the whole of &c.—3) *the crest* (fleshy elevation) *over the genitals*. *Tosef. Nidd.* VI, 4, sq. עַד שֶׁתִּפְשֵׁט אֶת הַכָּה (Var. מִשְׁתַּחֲפֵשֵׁט) when the crest (of the girl) begins to flatten; *Y. Yeb.* I, 2<sup>d</sup> bot. עַד שֶׁתִּפְשֵׁט מִשְׁתַּחֲפֵשֵׁט (of a male); *Y. Snh.* VIII, beg. 26<sup>a</sup> חֲכָה מִשְׁתַּחֲפֵשֵׁט חֲכָה the crest grows lower. *Ib.* 52<sup>b</sup> חֲכָה one hair on the crest; a. e.—4) *pan, censer*. *Tam.* V, 4 (containing the כָּפָה). *Ib.* VII, 2 וְכִסְיָהּ the censer and its lid; a. fr.—*Pl.* כָּפָה. *Num.* R. s. 14; a. e.—5) *spoon, mason's trowel* &c. *Kel.* XIII, 2; 4; a. fr. *Sabb.* VIII, 5 כִּסִּי, expl. *ib.* 80<sup>b</sup> כָּפָה של סִידִּיר the plasterers' trowel.—*Pl.* כָּפָה. *Midd.* III, 4 כָּפָה של בְּרוֹל *Ar.* (ed. כָּפָה, Var. כָּפָה) iron trowels.—6) (with, or without כָּפָה) *scale of the balance*. *Ab.* II, 8. *Pesik. Abhāre*, p. 167<sup>a</sup> כָּפָה על הַכָּה and the Lord bends (the balance) towards the scale of merits. *Ab.* I, 6, v. כָּפָה; a. fr.—*Du.* כָּפָה. *Tosef. Kel. B. Mets.* II, 5 (ed. *Zuck.* כָּפָה, read: כָּפָה).—7) *shore, banks* (v. כָּפָה). *Num.* R. s. 13, v. חָה.—*Pl.* כָּפָה, constr. כָּפָה. *Lam.* R. introd. (R. Hān. 3) (transl. חָה, II Chr. XXV, 11) כָּה הַמֶּלַח the salt shores.

כָּפָה I ch. same, 1) *palm, hand*. *Targ. Y. Gen.* III, 19.—*Pl.* כָּפָה. *Targ. Ps.* XCVIII, 8 (v., however, *Num.* R. s. 13, s. v. חָה).—2) *border, shore*, v. כָּפָה.—3) *bundle, sheaf*. *Snh.* 26<sup>b</sup> bot. חֲדָה גִּבְבָּה *Ar.* (v. *Rabb. D. S. a. l.* note 6, Var. in *Ar.* חֲדָה גִּבְבָּה, v. חֲדָה; ed. חֲדָה גִּבְבָּה) one stole a sheaf.—*Pl.* כָּפָה. *Y. Sabb.* III, 5<sup>d</sup> bot. מִיָּהֳרָה חֲלָה (כָּפָה) כָּפָה. *Y. Sabb.* III, 5<sup>d</sup> bot. מִיָּהֳרָה חֲלָה to bring three bunches (of twigs) and put dishes upon them. *Gitt.* 86<sup>b</sup> כִּיפִי כִיפִי, v. דִּבְרִי כִיפִי, v. דִּבְרִי כִיפִי. *Pes.* 40<sup>a</sup>, v. חֲפָה. *Ned.* 48<sup>b</sup> top כִּיפִי כִיפִי flax bunches, v. חֲפָה; a. e.—*Ib.* bot. כִּיפִי כִיפִי, v. דִּבְרִי כִיפִי, v. דִּבְרִי כִיפִי. *Succ.* 32<sup>a</sup> דִּבְרִי כִיפִי (כָּפָה).—*Pl.* כָּפָה. *Succ.* 32<sup>a</sup> דִּבְרִי כִיפִי (כָּפָה) perhaps *kappoth* (*Lev.* XXIII, 40) means two tops of palm trees?—5) *pan, spoon* &c. *Pes.* 28<sup>a</sup>, v. חֲפָה I. *Sabb.* 142<sup>b</sup> מִנָּה כִיפִי (Ms. M. כִיפִי) placed a ladle on a pile of sheaves. *Hull.* 54<sup>a</sup> כִיפִי what *kappa* do you mean?—*pan*

of the fore foot (shoulder), כִיפִי רִמּוֹדָה *scull*.—6) *shoulder* (also of human beings). *B. Bath.* 96<sup>b</sup> top אֶת מִסְּמָלָא *Ms. M. a. Ar.* (ed. אֶת מִסְּמָלָא); *Sot.* 34<sup>a</sup> bot. בִּכְכָּה *Ar.* (ed. לְכַרְפִּיהָ); *Taan.* 23<sup>b</sup> אֶת אֶתְרָא אֶתְרָא *Ar.* (ed. כַּרְפִּיהָ, v. כָּפָה).—*Sot.* 6<sup>b</sup> . . . אֶת אֶתְרָא אֶתְרָא *Ar.* (ed. בְּכַפָּה) do the young priests (that guard the woman) suspend her by her shoulder (*Rashi*: by her cap), i. e. can they watch all her movements?

כָּפָה II (*Kappa*) the Greek letter *Kappa*, as a numeral (*x')* twenty. *Lam.* R. to I, 1 רַבְרִי (נֶשֶׁת רַבְרִי), v. חֲפָה.

כָּפָה, v. כָּפָה.

כָּפָה, v. כָּפָה, h. a. ch.

כָּפָה, v. כָּפָה.

כָּפָה, v. כָּפָה.

כָּפָה, v. כָּפָה.

כָּפָה, v. כָּפָה.

כָּפָה, v. כָּפָה.

כָּפָה, v. כָּפָה.

כָּפָה, v. כָּפָה.

כָּפָה, v. כָּפָה. *redemption, atonement*; mostly *pl.* כָּפָה. *Meil.* II, 1 כָּפָה מִדְּוִשׁוֹר one wanting the ceremony of atonement for full restoration to cleanness; a. fr.—כָּפָה, mostly יוֹם הַכְּפוּרִים (abbr. יוֹם הַכְּפוּרִים) *Day of Atonement*, the tenth day of Tishri. *Yoma* 85<sup>b</sup> כָּפָה יוֹם הַכְּפוּרִים ed. (*Ms. M.* יוֹם הַכְּפוּרִים). *Y. Shebu.* I, 32<sup>d</sup> bot. יוֹם הַכְּפוּרִים a. fr. *Zeb.* V, 1. *Yoma* I, 1. *Ib.* 4 עֶרֶב יוֹם הַכְּפוּרִים on the eve of the Day of Atonement (the ninth of Tishri). *Ib.* VIII, 9 יוֹם הַכְּפוּרִים אִין יוֹם הַכְּפוּרִים if one says, I will sin, and repent, the Day of At. will bring him no atonement. *Y. ib.* VII, 45<sup>b</sup> bot., v. אֶפְשָׁה; a. fr.—*Sifrē Num.* 24 יוֹם הַכְּפוּרִים (יִדְּכָה) the institution of the Day of Atonement being a strict one &c.—*Yom hak-Kippurim*, name of a treatise of the Tosefta, v. יוֹמָה.

כָּפָה, v. כָּפָה. *ch. same*. *Targ. Hos.* III, 2.—*Targ. Y. II Lev.* XXIII, 29 כָּפָה צִיּוֹם כָּפָה. *Pl.* כָּפָה, יוֹמָה דְּכַפּוּרָא. *Targ. Ex.* XXIX, 36; a. fr.—כָּפָה, יוֹמָה דְּכַפּוּרָא. *Targ. Lev.* XXIII, 27; a. fr.—*Yoma* 20<sup>a</sup>; a. fr.—*Keth.* 67<sup>b</sup> כָּפָה יוֹמָה דְּכַפּוּרָא = מעֲלֵי יוֹמָה דְּכַפּוּרָא, v. preced.

כָּפָה I m. (b. h.; כָּפָה) [*crust*,] *hoar-frost*, emp. גָּלִיד. *Ohol.* VIII, 5; *Tosef. ib.* XIV, 6. *Mikv.* VII, 1.

כָּפָה II m. (b. h.; v. preced.) (prob.) *plated vessel*.—*Pl.* כָּפָה, constr. כָּפָה. *Zeb.* 25<sup>a</sup>; 93<sup>b</sup>; *Men.* 7<sup>b</sup> (ref. to *Ezra* I, 10, etymol. fr. כָּפָה to wipe off).

כָּפָה, v. כָּפָה ch.

כָּפָה I ch.=h. כָּפָה I. *Targ. Y. II Ex.* XVI, 14.

כָּפָה II ch.=h. כָּפָה II. *Targ. I Chr.* XXVIII, 17.—*Pl.* constr. כָּפָה. *Ib.*

**בְּפוֹרָא** III ch.=h. בּוֹפֶר I, *cyprus flower*.—*Pl.* בְּפוֹרִין. Targ. Cant. IV, 13.

**בְּפוֹרִי** m. pl. (v. בְּפוֹרָא) *atonement*; בִּיה כ' *the place of atonement*, v. next w.—Targ. Lev. XVI, 2 (some ed. O. בְּפוֹרָא). Targ. I Chr. XXVIII, 11 (h. text הכפרת (בִּיה). Targ. I Kings VI, 5 (h. text רביר); a. e.

**בְּפוֹרֶת, בְּפוֹרֶת** f. (b. h.; v. preced.) [*cover*; in sym-bolical language *place of atonement*,] 1) *cover of the Holy Ark*. Sifra Vayikra, N'dabah, Par. 1, ch. II. Men. 27<sup>b</sup> אל' up to the very front of the *kapporeth*, contrad. to בְּמִיזָה the room occupied by the *k.*, Holy of Holies. Ib. during the Second Temple when ark and cover no longer existed. Yoma 55<sup>a</sup>; a. e.—2) *the innermost of the Temple, the Holy of Holies* (מקדש הקדש). Shek. VI, 5; Tosef. ib. III, 1 דהב לִפְ' (inscription on one of the offering boxes) 'Gold for the *k.*,' expl. ib. 6 ציפוי לבית קד'ק ... ציפוי of these offerings were made gold foils for the inside of the Holy of Holies. Tosef. Tem. IV, 8 אפ' לאחורי בית הכ' we dare not use it for gold foils even for the back wall of &c.; [Ar.: *plating for the Temple roof*; comment. בִּפְ' (collect. noun) *vessels*, v. בְּפוֹר II.]

**(בְּפוֹרָא, בִּפְ', בִּפְ', בִּפְ')** **בְּפוֹרָא** ch. same. Targ. Ex. XXV, 17; a. fr.—כ' בִּיה, v. בְּפוֹרִי.

**בְּפוֹשָׁה**, v. בְּפוֹשֵׁה.

**בְּפוֹת** m. 1) part. pass. of בִּפֵּחַ.—2) *bandage*.—*Pl.* בְּפוֹתֵינוּ חֻזְקִים וכ' Pesik. R. s. 31 our bandages were as strong as iron.—[בְּפוֹתִין, Tosef. Kel. B. Kam. VII, 7, v. קבויח.]

**בְּפוֹתָא** f. (בְּפוֹתָא, cmp. בְּפוֹתָא I, *ball, excrement*. B. Bath. 73<sup>b</sup> וכ' אפִּיק כ' וכ' רמא, רמא כופרא Ar. (ed. כופרא Ms. H. 98<sup>b</sup> רמא v. Rabb. D. S. a. l. note 2; Rashi to Snh. 98<sup>b</sup> it cast a ball of excrement with which it ob-structed the Jordan; Zeb. 113<sup>b</sup> בָּבָא (Ms. M. קלא, v. Rabb. D. S. a. l. note). Sabb. 110<sup>b</sup>.—[Snh. 98<sup>b</sup>, v. בְּפוֹתָא; Rashi: *excrement*.—Ib. 110<sup>a</sup> כופרא ed., Ms. M. כופרא, Ar. מלפפונא].

**בְּפוֹחַ**, v. בְּפוֹחֵ.

**בְּפוֹחַ**, v. בְּפוֹחֵ.

**בְּפוֹת, בְּפוֹת, בְּפוֹת** (b. h.; v. בְּפוֹתָא) 1) *to bend over, in-vert, turn upside down*. Tam. V, 5 הִיה בּוֹפָה עליהן וכ' he inverts a large vessel and puts it over them (the coals). Ib. they invert it over &c. Pesik. Ekhah, p. 123<sup>a</sup> סִיחַ אֵת הַמְנוּרָה כ' the ass (of gold, given as a bribe to the judge) has upset the lamp (offered on the other side; whence a proverbial expression for litigants out-bidding each other in bribery); Y. Yoma I, 38<sup>c</sup> bot.; Lev. R. s. 21; Pesik. Ahārē, p. 177<sup>a</sup>.—Esp. אֵת הַמִּיטָה *to upset the couch, to place the mattresses on or near the floor*, as a sign of mourning, opp. to יָקָה. M. Kat. 15<sup>b</sup> top [euphem-istic version, read with Ms. M.:] בָּכֶם וּבְעִינוֹתֵיכֶם רְמוֹחַ ... בָּכֶם וּבְעִינוֹתֵיכֶם

I (the Lord) had placed my image among you, and for your sins I upset it (decreed death), upset now your beds; Y. Ber. III, 6<sup>a</sup> top; Y. M. Kat. III, 83<sup>a</sup> top מִיטְחָךְ בָּפָה Ib. we have already lowered them (the couches); Y. Ber. III, 5<sup>d</sup> bot. בְּפִיטָם (corr. acc.). Keth. 4<sup>b</sup> בּוֹפָה מִיטְחוֹ he lowers his couch (when his wife is in mourning); בּוֹפָה מִיטְחָה she lowers &c. (when her husband is in mourning); a. fr.—Part. pass. בְּפוֹי, f. בְּפוֹיָה, pl. בְּפוֹיִי, v. בְּפוֹיָה. Tosef. Ohol. XII, 2 פִּיה כ' על פִּיה a dry measure turned upside down. Lam. R. introd. (R. Hān. 3) (play on הַמִּלַּח בִּפָּה, v. כְּפִי הַמִּלַּח) those upset by war. Y. Ber. III, 6<sup>a</sup> top כ' מִטְחוֹ a lowered couch; a. fr.—Esp. *one on whom kindness is upset, ungrateful, un-appreciative*. Ab. Zar. 5<sup>a</sup> בְּפִי טוֹבָה בְּנִי וכ' you ungrate-ful ones, sons of ungrateful ones. Lev. R. s. 4; a. fr.—2) *to press, force*. Keth. V, 5 בּוֹפָה לַעֲשׂוֹת וכ' he may compel her to work in wool. Yeb. 106<sup>a</sup>, a. fr. וכ' the court uses means of coercion, until he says 'I will', opp. to בְּעַל בְּרוּחֵי בֵּן we force a host to escort (protect) his guest on parting. B. Bath. 12<sup>b</sup> זוּ בְּגוֹן כ' in such a case we apply force on the ground of the law of equity (v. כְּרוֹם). Y. Peah I, 15<sup>d</sup>; Y. Kidd. I, 61<sup>e</sup> top וְכּוֹפִין do we compel (a son to support his father)? Ib. כּוֹפִין אֶת הַבֶּן we do compel &c.—R. Hash. 28<sup>a</sup> בְּפָאוֹ if somebody forced him, and he ate Matsah (on the first Passover night). Ib. כ' שֶׁר a demon possessed him. Ib. בְּפָאוֹהֵי פְרִסְיִים Persians (gentiles) forced him; a. fr.—[Snh. 70<sup>b</sup> כַּפָּאוֹ, v. בְּפָאוֹ, V. בָּאוֹ I a. בָּאוֹ.

*Nif.* בְּפָאוֹ 1) *to be inverted, upset; to be forced*. Y. M. Kat. I. c. וְיִבְפָּה הַסֵּרֶסֶר let the agent (of sin, the evil in-clination) be overpowered (by mourning ceremonies); Y. Ber. I. c. כַּפָּה וְיִבְ' (corr. acc.). Ib. 5<sup>d</sup> bot.; Y. M. Kat. I. c. אֵינָה נִבְפָּיָה need not be upturned, v. הִרְגִּישָׁה; a. fr.—2) *to be overtaken by a demon, esp. to be epileptic*. Lev. R. s. 28 an Israelite and a priest that were af-flicted &c.—Pes. 112<sup>b</sup> בְּפָאוֹ רִיטִיק אֶחָד that child will become epileptic. Ib. בְּנִיִּם נִבְפָּיָה epileptic children; Keth. 60<sup>b</sup> (Chald. form) בְּנִי נִבְפָּיָה she is subject to epileptic attacks; B. Mets. 80<sup>a</sup>. Yeb. 64<sup>b</sup> a family subject to epilepsy.

**בְּפָא, בְּפָא** ch. same, 1) *to bend, upturn, invert*. Gitt. 68<sup>b</sup> top כַּפָּא לְקוֹמְחָה מִינִיה he bent his body away from it (the wall of the hut). Y. Hag. II, 77<sup>d</sup> bot. וְכּוֹפִינָן על and they inverted the pots and put them over their heads; a. e.—2) *to force*. Targ. Esth. I, 22.—Y. Gitt. I, 43<sup>b</sup> חוֹרֵב לָהּ חוֹרֵב the court compelled him to give her another letter of divorce. Snh. 107<sup>a</sup>, v. בָּאוֹ I ch. B. Bath. 8<sup>b</sup> רַבָּא בְּפָיָה וכ' Ms. M. (ed. אֶפְיָה Af.) Raba forced R. N. Kidd. 45<sup>b</sup> וכ' בְּפָתָה she forced him, un-til &c.

*Af.* אֶפְיָה same. B. Bath. 4<sup>a</sup>, v. בָּאוֹ I ch. Ber. 56<sup>a</sup> וְאַתָּה בֵּית נָתָן (Beth Nathan אֶפְיָה) and she shall finally make thee yield, and thou shalt give them (thy daughters) away to her relatives; a. e.

*Ithpe.* אֶפְיָה *to be upset*. Y. Ab. Zar. III, 42<sup>c</sup> top אֶפְיָה אֶפְיָה אֶפְיָה.

**בְּפוֹרָא**, v. בְּפוֹרָא.

**בְּפִירָה** f. (בָּפֶה) *inverting*, the lowering of the couch in mourning. M. Kat. 15<sup>a</sup> bot. אבל דייב בכ' a mourner is bound to have his couch lowered. Tosef. ib. II, 9 וב' מי שקיים כ' חמ' וב' he who has been observing the lowering of the couch for three days &c., needs not invert it &c. Y. ib. III, 83<sup>a</sup>; a. fr.

בָּפֶל, v. בְּפִיל

בָּפֶל, v. בְּפִיל

**בְּפִילָא** m. ch. 1) = h. בָּפֶל. B. Kam. 65<sup>b</sup> וזוזא the thief's fine amounts to four Zuz and the one-fifth-fine (v. דוּקְשָׁא) to one Zuz; a. e. — 2) *twofold condition*. Ned. 48<sup>b</sup> לארורי מילחא דשריא בכ' Ar. (marg. vers. בפילח) to include that case (mentioned before) which was decided on the basis of a twofold eventuality (either the son or the grandson becoming a scholar); [ed. דא..רשריא בכיפא that case which came up in consequence of the son's roaming about (stealing) sheaves of flax].

**בְּפִלָּה, בְּפִלָּה** f. (preced. wds.) 1) *the double share of the first-born*. Y. B. Bath. VIII, 16<sup>b</sup> top, opp. פשוטה the single share. Ib. בפילח אביו the double share to which his (deceased) father would have been entitled. — 2) *folding door*.—Pl. בפילח, בפילח. Lev. R. s. 16 בפ' (corr. acc.); Yalk. Lev. 557, v. בָּפֶל. — 3) *twofold condition*, v. preced.

**בְּפִלְתָּא, בְּפִלְתָּא** f. (preced.), *the double cave*, *Makhpelah*. Targ. Gen. XXIII, 19; a. fr. [Var. בְּפִר', בְּפִר', בְּפִר']

**בְּפִין** m., **בְּפִינָא** f. (בָּפֶן) *hungry, starving*. Targ. Ps. CVII, 9; a. e. — V. בָּפֶן I.—Meg. 7<sup>b</sup> (prov.) כ' עניא ולא ידע the poor man is hungry and knows it not (until food is placed before him). Koh. R. to V, 12 'an evil disease' מסכן ורשיש one poor and feeble (unable to work), naked (unfit to go out) and hungry (v. דגלוס).—Ber. 58<sup>b</sup>; a. fr. —Pl. בְּפִינִי, בְּפִינִי. Targ. Job V, 5. Targ. Ps. CVII, 5. Ib. 36 (קְפִינִים Ms. (ed. Lag. בפינים, oth. כפינים))

**בְּפִינִי** m. pl. constr. (preced.) *want, need, desire*. Targ. Y. Gen. XLII, 19; 33 (h. text רעבון).

**בְּפִיס** m. (b. h.; v. בָּפֶס) *girder, bond-lath*. [Midd. III, 4 שבב' read שבב', v. בָּפֶס.—Y. Bets. III, 62<sup>a</sup> top, read: שבב'פס, v. בָּפֶס.—Pl. בְּפִיסִין, בְּפִיסִים. B. Bath. I, 1, v. אֲרִיזָא. B. Mets. 117<sup>b</sup> בב' when the owner of the lower story desires to make an alteration ... in the girders. Tosef. Erub. XI (VIII), 2 בפיס' (Ar. בפירוס). Tosef. Kel. B. Bath. II, 3 שני כ' R. S. to Kel. XXII, 9 (ed. בחפין, בחפין, corr. acc.).

**בְּפִיפָה** f. (בָּפֶה) 1) *bending, being bent*. Y. Ber. I, 3<sup>d</sup> top וזקפנו מקְפִיפָה. Ib. 65<sup>a</sup> קומחו bending one's body (before the idol). Sabb. 104<sup>a</sup> (ref. to the shape of certain letters, v. בָּפֶה) על בְּפִיפָהוּ the Lord has given thee repeated admonitions to humility, v. בָּפֶה (v. — 2) *cage, prison*. Keth. 72<sup>a</sup>, a. fr. אין אדם דר עם נחש בכ' nobody can be expected to dwell in a cage with a serp-

ent, i. e. no man or woman can be compelled to live with an obnoxious consort. Tosef. Dem. III, 9; Y. ib. II, 22<sup>d</sup> bot.—3) [*muzzle*, in gen.] *a basket of osier*, v. זִמְקָא. Kel. XXVI, 1 מצרירא כ' a basket made of palm twigs; Sot. II, 1; a. fr.—Y. Yoma VIII, end, 45<sup>c</sup> וב' מרוך כ' וב' an ass brays only when a basket of carobs is before him, i. e. living in plenty makes haughty, emp. Ber. 32<sup>a</sup>.—Tosef. Kel. B. Kam. V, 8 Var., v. בְּפִיפָה; a. fr.—Pl. בְּפִיפָה. Ter. IX, 3 וב' חילח we may muzzle beasts by hanging baskets with fodder &c.; Y. ib. IX, 46<sup>d</sup> top ברישו כ' you may hang a basket over the neck of a beast in threshing.

**בְּפִירָה** f. (בָּפֶר) *denial*. B. Mets. 4<sup>a</sup> טענה וב' claim and denial. Shebu. 39<sup>b</sup> טענה וב' בְּפִירָה טענה B. Mets. 36<sup>a</sup> ממוין כ', v. בְּפִירָה. Ib. 4<sup>b</sup>, a. e. שערביר קרקעוהו כ' a disputed hypothecary obligation; a. fr.

**בְּפִיפָה**, v. next w.

**בְּפִיפָה** f. (בָּפֶש) 1) *an inverted vessel, usu. a vessel divided into two compartments by the bottom between*. T'bul Yom IV, 2 וב' מצרירא או וב' on an inverted basket of twigs or on a tray (which have no distinct receptacles, (בירח קבול); Tosef. ib. II, 14; Nidd. 7<sup>a</sup>; Tosef. Dem. III, 1 ed. Zuck. (Var. לרוך) on the rim of an inverted vessel; Gitt. 62<sup>a</sup> באנורחא וב' בבפישא או באנורחא Tosef. Kel. B. Kam. V, 8 עשויה בכ' ed. Zuck. (Var. בבפישא, read בכ') formed like a *k'fisha*, i. e. resting on the projecting sides, not on pegs. Ohol. V, 6 נרונה עליה וב' and an inverted vessel put on it as a tight lid. Ib. 7 וב' שבוך חכ' וב' if a *k'fisha* is put on pegs... with an unclean object beneath, the things which lie in the (upper compartment of the) *k*. are clean. Ib. XI, 8 עומד וב' an inverted vessel is so put over it, that it would remain in position if you removed &c. Ib. 9 וב' בין שפתי חכ' לבין וב' between the sides (the hollow space) of the inverted vessel over the cistern and the sides of the cistern; a. fr.—Y. Shebi. VIII, 38<sup>a</sup> וב' זה זה שהוא מודד בכ' וב' one who measures fruits in a *k*, whose capacities he has found out by using it twice or three times.—Trnsf. מדר בכ' *to deal unfairly*. Y. Yeb. XIII, 13<sup>c</sup>, v. בָּפֶש. Tanh. Thazr. 6 Var.; ed. Bub. 8 (not בנפישא) אין חקב'ה מודד בכ' the Lord has not two measures for man. — 2) (colloquial expression) *בְּפִי* or *בְּפִי* *an ungainly woman*. Midr. Till. to Ps. XXIV [read as] Yalk. Job 917 חזו על חכ' this fine young man has thrown himself away on this &c. [Midr. Till. l. c. חזאח ככ' באפירין, ed. Bub. רכ', strike out or רכ', v. Yalk. l. c.]

**בְּפִירָה**, pl. **בְּפִירָה**, v. בָּפֶה. Tosef. Erub. XI (VIII), 2, v. בָּפֶס.]

**בְּפִירָה** f. (בָּפֶר) *binding, collar-band* for animals. Kel. XII, 1.

**בְּפִיפָה**, v. בָּפֶה.

**בָּפֶל** (b. h.; cmp. בָּפֶה) *to bend over, fold, double*. Ber. 63<sup>a</sup> his means of support will be doubled to him. Gen. R. s. 95, end כל מי שכ' שמו וב' every one whose name the Scripture mentions twice in the blessings of Moses; 83\*

מקום (B. Kam. 92<sup>a</sup> בשמחה שיהיה שם). Succ. III, 11... מקום where it is customary to recite twice (each verse of Ps. CXVIII, 21—29), let one do so. Tosef. Pes. X, 9 רבי רבי היה תפיל בה רבירים 9 Rabbi used to repeat certain words (in singing the Hallel); Pes. 119<sup>b</sup>; Succ. 39<sup>a</sup> מוסר add (to Rabbi's repetitions) by doubling the verses from *Od'kha* (Ps. l. c.). Sifra Vayikra, N'dabah, Par. 10, ch. XII; Men. VI, 4 (75<sup>b</sup>) תפיל אדר ו' (Bab. ed. קיפל) he folds it twice over and breaks it (into four parts). Ned. 61<sup>b</sup> רכפלו v. תפיל. Gitt. 62<sup>a</sup> מוסרין שלום ו' we must double the greeting (say twice *shalom*) &c. B. Mets. 104<sup>b</sup> where it is customary to write out the *K'thubah* for double the amount of the dowry, half the amount is collected; a. fr.—Part. pass. תפיל, f. תפיל; pl. תפילים, Kel. XXVII, 5 נמדד כ' is measured as it is doubled (folded). Ib. 6.—Ohol. XI, 3 כ' Var. in R. S. a. l. (ed. ק') folded up one above the other. Ned. 66<sup>b</sup> הן her ears are bent over (deformed).—Treat. Sof'rim II, 11 letters which have two forms (מנצפך); a. fr.—תנאי, v. תנאי.

*Nif.* תפיל ל' שניו 32° top to be doubled. Y. Kil, IX, 30, beg.; Tanh. Sh'moth 18, a. e. שני שמו every one whose name appears twice in immediate succession (as Noah Gen. VI, 9); a. fr.

*Hif.* תפיל to double, fold up. Ned. 61<sup>b</sup>, sq., v. תפיל. *Hof.* תפיל to be doubled, bent. Ib., v. תפיל. M. Kat. 25<sup>b</sup> (in a poetic eulogy) תפיל לראיו ו' pelican and owl were bent upon looking (took pains to see, cmp. next w. Ithp.).—B. Kam. 92<sup>a</sup>, v. supra.—Part. pass. מתפיל (*Pu.* מוכפל) doubly guarded, surrounded. Yalk. Lev. 557 כמח תפיל; Lev. R. s. 16 בכמה תפיל (the tongue) is guarded by several folding doors (teeth, lips).

*Pi.* תפיל to fold. Sifra l. c.; Men. l. c. תפיל לא היה תפיל (Bab. ed. מן) he did not fold it (in four parts, v. supra).

תפיל ch. same. Part. pass. תפיל double. Targ. Cant. VIII, 7.—Gitt. 62<sup>a</sup> רכפלין שלמא ו' v. preced.

*Ithpe.* תפיל 1) to be folded up, doubled. Targ. Is. XXXVIII, 12 (ed. Lag. ארז). Targ. Ez. XXI, 19.—B. Mets. 104<sup>b</sup> תפיל לא מיקנא אי if formal obligation is to be entered into (v. קנין), the document must not be made out for double the amount, v. preced.; a. fr.—2) to be bent upon, take pains. Sabb. 5<sup>a</sup> ונא אי' ונא was it necessary for the Tannai to take pains to let us hear all this (to be so explicit)?—B. Mets. 46<sup>a</sup> ונא אי' should the Tannai have taken the trouble to speak of such an exceptional case as that of a naked man &c.?—B. Bath. 91<sup>a</sup> תפיל אי' apply thyself (Rashi: marry again), and beget &c. Shebu. 48<sup>b</sup> תפיל ואזאי ו' have I taken the trouble to come all this distance for the sake of upsetting &c.?.; a. e.—[Y. Ter. VIII, 46<sup>a</sup> top תפיל ed. Zyt., v. תפיל.]

תפיל m. (b. h.; preced. wds.) doubling, double amount, esp. (השלומי) כ' the additional amount to be paid as fine on restoring stolen goods (Ex. XXII, 3; 8—8). Shh. I, 1. B. Kam. VII, 1; a. fr.—Ib. 65<sup>a</sup> תפיל ל' בכפילו (fr. תפיל; Rashi: חכפל) is credited to him as the thief's fine; Tosef. ib. VIII, 8 תפיל... is deducted from &c. Y. Sot.

III, end, 19<sup>b</sup>; Kidd. 18<sup>a</sup> בכפילו ו' cannot be sold for the fine; a. fr.—*Du.* תפיל, תפיל. Succ. 51<sup>b</sup>; Tosef. ib. IV, 6 twice as many as those who went out of Egypt; a. e.—*Pl.* תפיל even numbers. Pes. 110<sup>a</sup> השורה Ms. M. he who drinks even numbers of cups, v. זוגא.—*folding doors*, v. תפיל.

תפיל (or ת) m. (preced. wds.) 1) curve, winding road. Targ. Is. XL, 4 (h. text תפיל). Ib. XLII, 16 (h. text תפיל). —2) (cmp. תפיל) groin, loin. Targ. Job XV, 27.—Hull. 93<sup>a</sup> (Ar. תפיל) there are five veins (of forbidden fat) in the loin.—*Pl.* תפיל. Targ. Y. Lev. III, 4 (ed. pr. ת); a. e.—Targ. Ps. XXXVIII, 8, v. תפיל.—Hull. 8<sup>b</sup>. Ib. 93<sup>a</sup>; a. e.—3) =h. תפיל, v. תפיל.

תפיל, Gen. R. s. 59 תפיל בא, read as Yalk. ib. 103 a. Ar. s. v. תפיל.

תפיל, תפיל f. pl. (κέφαλος) a species of mullet, a delicious fish (v. Sm. Ant. s. v. Cephalus). Gen. R. s. 98 (expl. תפיל, Gen. XLIX, 20), (not תפיל) mullets and oil of unripe olives. Sifré Deut. 355 (ref. to Deut. XXXIII, 24) ו' בשמן תפיל ובק' (corr. acc.) Asher made himself agreeable to his brother tribes by furnishing them oil... and mullets, while they supplied him with grain; Yalk. ib. 962 (comment.: fine fruits).

תפיל, Y. Nidd. II, 50<sup>a</sup> bot. תפיל של ראש ו' read: תפיל like the color of a felt cap &c.; v. תפיל.

תפיל (b. h.; cmp. תפיל) to bend; part. pass. תפיל bent upon, eger for. Gen. R. s. 79, beg. (ref. to Job V, 22) זה לבן שבא ו' that refers to Laban who rushed with eagerness at his (Jacob's) money to plunder it.

תפיל, תפיל same 1) to bend.—Part. pass. תפיל. Targ. Job XL, 17 (ed. Lag. תפיל, ed. Wil. תפיל, Ms. תפיל; b. text תפיל).—2) to pine (for food), to starve. Targ. Ps. XXXIV, 11. Targ. Gen. XLI, 55; a. fr.—Ber. 62<sup>b</sup> (prov.) תפיל eat while thou art hungry (delay nothing). Pes. 107<sup>b</sup> bot. תפיל כי היכי ראני' ו' תפיל אמצה ו' Ms. M. (read: תפיל, v. Rabb. D. S. a. l. note; ed. תפיל ל' that I may get an appetite and be eager for the Matsah in the evening. B. Mets. 83<sup>a</sup> ו' תפיל and we are hungry; a. fr.—[Esth. R. to I, 4 תפיל I am hungry (?).]

*Af.* תפיל to cause to hunger. Targ. Deut. VIII, 3; a. e.—Sabb. 33<sup>a</sup> תפיל נפשיה he starved himself (and grew sick in consequence).

תפיל, תפיל m. (preced.) hunger, famine. Targ. Ruth I, 1. Targ. Gen. XII, 10; a. fr.—Sabb. 33<sup>a</sup> כ' נפיו (and lying) from starvation.—Taan. 19<sup>b</sup> top, v. תפיל. Ib. 8<sup>b</sup> ו' תפיל famine and pestilence; a. fr.—*Pl.* תפיל. Targ. Ruth. l. c.—V. תפיל.

תפיל, v. תפיל.

תפיל, v. תפיל.

תפיל f. (תפיל, cmp. תפיל, III a. תפיל) the inflorescence of palms, date-berry in its early stage,—*Pl.* תפיל. Orl.